

# Prize Essays

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ON

## JUVENILE DELINQUENCY.

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PUBLISHED UNDER THE DIRECTION OF THE BOARD OF MANAGERS OF THE HOUSE OF REFUGE, PHILADELPHIA.

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## PUBLISHERS' NOTE.

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WHEN, in 1783, a benevolent citizen—a mechanic—of the city of Gloucester, visited the department of the county jail known as the Bridewell, his sympathies were much moved by the condition of a class of persons he found there. They had been committed by the magistrates out of Sessions, for petty offences, and yet were, from necessity, associated with felons of the worst description. They were without meat, drink or clothing, and dependent chiefly on the precarious charity of such as visited the prison for business or from curiosity or compassion.

He found, on inquiry, that a large proportion of these unhappy creatures were entirely ignorant, and had past their infancy, childhood and youth without care or culture. He determined, if possible, even under all these disadvantages, to impart to them some sort of moral and intellectual instruction. By little gifts and privileges he persuaded those who could read to take such books as he furnished and improve themselves and their fellow-prisoners. He also obtained for them some little jobs of work to keep them from mischief, and to preclude all excuse for idleness. His success, in spite of such formidable obstacles, forced upon him the inquiry whether some means might not be devised to supply the deficiency of parental care and oversight, in which so much of this suffering and crime originated, and to bring idle, neglected and

vicious children under wholesome restraint and proper instruction, and thus cut off the supply of the miserable and all but incorrigible vagabonds, such as he had found in the Bridewell.

By a singular concurrence of circumstances, his speculations were soon drawn to a practical issue. Business leading him into a remote quarter of the city, and into the vicinity of an extensive manufactory, he saw a group of wretchedly ragged children at play in the street. Their forlorn and destitute state surprised him. A person of whom he made some inquiry respecting them, assured him that what he saw then and there was nothing to what he could see on Sunday, when all the children of the neighborhood were released from employment, and by their noise and riot, cursing and swearing, turned the streets into something resembling hell, rather than any other place. "Upon that day," said she, "they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers."

The prolific source of misery, want and crime was here opened to view, and the benevolent man whose sympathies had been excited for the inmates of the Bridewell, now felt a new and strange sympathy for these hordes of little ones, out of whose ranks that dismal abode of ignorance and wretchedness was supplied with inmates.

He forthwith engaged four "decent, well-disposed women," who kept dame-schools, (as they were called,) through the week, to take as many of these children as could be induced to attend, on the Sabbath, and instruct them in reading and in the catechism; and for these services they were each to receive a shilling a day. Within three years from that time, the whole aspect of the neighborhood was changed. Multitudes had learned to read, and the marked improvement in the manners, speech, apparel and

general character of the juvenile population, was too obvious and too gratifying not to excite further attention. The scheme of moral and religious training, which took its rise from this seemingly insignificant incident in the life of *Robert Raikes*, is now known as the 'Sunday-school System, and embraces probably not less than FOUR MILLIONS of pupils, receiving gratuitous instruction on the Lord's day, from half a million of teachers!

What influence the success of this humble agency for the early training of the young, may have had in introducing other means of providing for their wants, it is neither within our province nor power to determine. It is not unreasonable to suppose, however, that as this moral and religious training system advanced and extended, it brought to light a class of children and youth, forming a still lower *stratum*, whose vicious habits were too well settled and their perverse wills too headstrong to be corrected or restrained by these gentler methods, and for whom special provision must be made.

On the other hand, the deep conviction that juvenile offenders in our jails and penitentiaries were only emboldened and confirmed in their criminal proclivities and habits, led to the inquiry whether some means of restraint might not be provided combining wholesome discipline with appropriate moral, religious and intellectual instruction:—the industrious habits of a workshop, with the social sympathies and suavities of a home.

These advantages were sought and, to a very gratifying extent, found in a *House of Refuge*. The first institution of the kind in our country was established in New York, in 1824. The second was opened in Philadelphia three or four years later. The success which attended these efforts was so manifest, that one is surprised at the long interval which elapsed before other municipalities availed themselves of like means for rescuing and reforming their viciously disposed youth. Massachusetts established a State Re-

form School for boys, in 1848, and is now about to organize one for girls. New York opened the Western Refuge at Rochester, in 1849. And similar institutions have been, or about being, established in Maine, New Hampshire, Vermont, Rhode Island, Maryland, Ohio, Louisiana, and other States, so that we may now regard such schools of training and reform as a branch of the settled public economy of the country.

It need not be said, however, that, with the rapid natural increase of our population, the influx of ignorance, sottishness and crime from foreign lands, and the corrupt influences which grow with the growth of our cities, and extend with the prosperity and enterprise of the country—such establishments need to be greatly multiplied, and their discipline and management to be made as efficient and successful as possible, or no very sensible inroad will be made on the viciously-disposed and uncared-for hosts that throng the streets, and find their lounging places on the wharves, at rail-way depots, and other places of public resort.

It was with a view to draw the attention of legislators and philanthropists to this great subject, and to elicit such suggestions as the wisdom and observation of others might furnish as to the causes of Juvenile Delinquency, and the means of checking or counteracting it, that the Board of Managers of the *Philadelphia House of Refuge*, in February, 1853, offered a premium of \$100 for the best, and \$50 for the second best Essay, pointing out the errors in modes of training the young, and other causes co-operating to the increase of Juvenile Delinquency, and so presenting them as to claim the serious consideration of parents and guardians throughout the land.

Forty-four essays were offered—several of them possessing great merit, and all of them evincing, in a very gratifying manner, the interest which is felt in the great subject to which they relate. In awarding the premiums reference was had, not exclusively to the

intrinsic merit of the essays, but rather to their appropriateness to the *precise object* which they were intended to accomplish. Several of them treated skilfully and forcibly of other and not irrelevant topics, but those which were selected, and which are presented in this volume, seemed to cover more completely than any others, the points which it was designed to present to public attention.

It will be perceived that the authors of these three essays take entirely different stand-points; and while their views and deductions receive a distinct character from the position they occupy, the general scope and result of them all is, in substance and effect, the same. The variety in their style and method of treating the subject will, we hope, commend them, as a whole, to all classes of our community.

THE PUBLISHERS.

*Philadelphia, March 25, 1855.*



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The State's Care of its Children:

CONSIDERED AS A CHECK

ON

JUVENILE DELINQUENCY.

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## INTRODUCTORY NOTE.

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I ATTEMPTED, in this Essay, to discuss the origin of *Juvenile Delinquency*, only so far as to illustrate the duty of government in the control of it.

I was obliged to pass by, without a word, the interesting religious and moral questions involved in the study of its causes.

I wrote as briefly as possible; and what I said was the result of my own observations on the condition of boys who have fallen into petty vice or into crime. I have since had opportunities to study the European Reports, which I had not when the following pages were written. I venture to say, that the general drift of them supports that branch of my argument which urges training, as far as may be, like home education, for these children. If I had the Essay to write now, I could appeal as confidently to the experience of the school at Mettray, as I have done to that of the Rauhe Haus at Horn, to show that the success of such efforts for young criminals, rests in the institution of something like a family training for them. Full reports of these schools, and other institutions for like purposes in Europe, are to be found in Mr. Barnard's Reports on National Education in Europe; a very valuable book, which I had not seen when I wrote this paper. "Small rural colonies," says Mr. B., "arranged in families, are fast supplanting the great hospitals and asylums, where hundreds of orphans, it may be, are well fed, clothed and lodged, under salaried governors, secretaries and keepers, but with little or nothing of that fire-side education, that cultivation of the feelings, those habits of mutual help and courtesy, that plantation of delightful remembrances of innocent sports and rambles in the field, or that acquisition of ready tact in all household and rural industry, which is the distinguishing feature of a good practical home culture."

It ought to be remembered that Europe has learned the necessity of systematic attention to young delinquents long before it was forced upon our notice in America. We may profit, therefore, by the experiments and failures of Europe, in establishing our own institutions for the Reform of Boys and Girls.

I should be glad to add to the other argument of this paper, which pleads for giving to these young delinquents the best education and the highest form of culture possible. I have, however, of course, no right to re-construct my Essay now. The argument may be rested on the duty of doing to others as we would that they should do to us. For we, who arrange these schools, are certainly glad, that, by some means, we have gained other opportunities than we should have had, had we been trained to the simplest handicrafts only. As a matter of political economy, the necessity of lifting to some high social grade those whom we rescue from the lowest, is suggested by Dr. Whewell in his *Elements of Morality*. I have never seen the suggestion made any where else—and I cannot but wish that he had illustrated it in more detail.

Without attempting such illustration now, I may say, that, as matter of political economy, this necessity is made clear by two observations. 1st. That the orders of mere hand-laborers in society are always over-crowded; while, 2d. The top orders of the social pyramid may be built up indefinitely without danger. Mr. Webster is said to have stated this great principle of true social reform in conversation once, when some one asked him if the profession of law were not crowded.

“I think not,” he said, “there is always room *higher up*.”

EDWARD E. HALE.

*Worcester, Massachusetts,*

*Nov. 14, 1854.*

## THE STATE'S CARE OF ITS CHILDREN.

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WITH the growth of towns, and with the change of systems of labor, everywhere brought about by modern inventions, crime shows itself among children, in a degree which must attract the attention of philanthropists and of the State.

I. Modern arrangements of manufacture and commerce, tempt men to abandon the old systems of apprenticeship, and also give children a distaste to them. The simple processes, for which machines can be made available in the arts, are precisely those which once made the early years of young apprenticeship valuable. The introduction of the planing machine, for instance, has fixed a later period in life, than custom formerly fixed, for the beginning of an apprenticeship in carpentry. The machine does what the boys in a shop used to do. On the other hand, a boy, who can earn two or three dollars a week in tending an *envelope* machine, disdains to go to learn a trade, in an apprenticeship which will pay him nothing more than the cost of his food and clothing in its first year. But at the end of a few years, he is nothing but an over-grown boy, fit to tend that machine. He has learned little else. And that want of training has

been, in itself, enough to train him as a vagabond, unless counteracted by other influences.

Under the best legislative systems yet attempted, this difficulty is inherent in the arrangements of factory labor which employs children. Under the Massachusetts statutes for instance, all persons who employ children, are obliged to send them to school thirteen weeks, at least, in a year. The statute is generally enforced and obeyed. But although the education of the children in reading, writing and arithmetic, is thus provided for, their gradual training to employments fit for men and women is, in most instances, not provided for. Of the processes of machinery in which children are made of use, there are very few which introduce them to the more complicated processes, such as those which men and women are employed for.

A like misfortune befalls boys or girls, who are engaged in peddling newspapers or other small wares, as so many are, in our larger towns.

It is, in a word, the necessary evil, accompanying every employment, which confines a child to a single duty, without giving him an opportunity to watch and learn more difficult processes connected with it.

It results, as has been said, in training boys and girls, who at last, dissatisfied with their childish industry, turn to dishonest gains for their compensation.

II. In the poverty of a large town, and the charity which accompanies it, mistaken almsgiving leads to a like result. The testimony of an English clergyman before a Poor Law Commission was :—

"I never knew a child receive a pair of shoes from the parish, who, afterward, ever earned another."

My own experience would lead me to go almost as far, in testifying on this point. The boys, for instance, who go daily from house to house, through a circle of charitable friends, to collect the cold food left from their tables, are roused in that employment, to precisely the excitement of a pirate running down his prize. It is on a small scale, it is true. But, to the child, the question whether he shall obtain beef or bread for his dinner, is as interesting, as to the sailor the question, whether he shall make a prize of silks, or of barrel-staves. Charitable persons are surprised, when they find that the bread or potatoes which they have given to such poor boys, have been thrown away. It is not surprising, when, by the arrangement thus entered into for the children's food, five times the quantity they need, is perhaps, by different families provided for them.

As little is it surprising, that boys and girls, used to so lazy a system of obtaining their food, and growing up at the same time to curious excitement, and dainty selection in this miniature piracy, should seek for like lazy ways of gratifying other wants. The habit of regular labor has not been formed, and pilfering is the easiest substitute. In this class of cases, crime is the direct result of careless, though well-meaning charity.

I speak of these two causes of the crime which brings children under the eye of the law, simply in answer to the natural question,—why, of a sudden, we see so much of it now? The old system of

apprenticeship offered to every child who had not a father training him, a master to whom that duty fell. And in the customs of life of smaller towns and more scattered society, there were not the dangers, which in crowded neighborhoods, flow from indiscriminate charity. The older systems of manufacture, therefore, and simpler habits of life, did not feel the necessity which we feel of distinguishing crime among children from the crimes of adults. For it is only with the changes in systems and habits, that there has sprung up the class, easily recognized in any of our larger towns,—of piratical, adventurous, unprincipled boys and girls,—who earn their own living, or steal it; who are therefore free from the control of their parents, because they contribute assessments to the family means, which cannot be dispensed with. At an alarm of fire, or on the public reception of a hero, or at the parade of a military company, such young adventurers may be seen in remarkable throngs, rendering no assistance where assistance is needed; thwarting and confounding policemen and marshals; and compelling the least attentive observer to ask what is to become of them and the State, of which they shall be the men and women.

Lamartine, by what was regarded as a masterpiece of policy, enrolled twenty thousand of such boys, as the *garde mobile* of the infant French republic, in his protectorate. He declared afterwards, that because, in the battles in June, 1848, they fought with the government where they would have else fought against it, the scale was turned in favor of the friends of order. A slight illustration this, yet only a



slight one, of the tremendous power in the hands of these boy ruffians of our large towns, to save or to ruin.

Thus uneducated, tempted to pilfering, and excited to gratify desires wholly beyond their means, such children commit crime every day, which brings them under the hand of the law. They are, most likely, perfectly well known to the police. Arrest, therefore, follows crime at once, and then trial and conviction.

The inquiry proposed in this paper requires, first, a distinct statement of what shall be their sentence.

1. The punishment of imprisonment being now almost the only punishment in our criminal system, the effect of imprisonment on children is, of course, first suggested for examination. But there can be no possible question with regard to it. Boys and girls absolutely require the active exercise and open air and social influences from which men and women can be secluded with comparative safety. A. B., a young man known to me, is now about twenty-one years old. He was born in a poor-house in Rhode Island. He remained there till he was five years old. One and another apprenticeship, interspersed with one and another return to the poor-house, or short confinement in jail, filled his life up from that time till he was twelve, when he was sentenced to a House of Correction for two years, for stealing a watch. At the close of this time, I became acquainted with him. He had learned in the House of Correction the shoemaker's trade; and when discharged, went to work at it with a shoemaker in my neighborhood. A few weeks after, he ran away, and I heard from him next in the

jail of Brooklyn, (Ct.,) where he had been sentenced for watch stealing again. He served his term there, entered the service of the jailor afterwards, while waiting for the sailing of a vessel in which he wished to go to sea, but could not resist the temptation of stealing the jailor's watch, and fled with it one night, leaving property of his own, much more valuable, behind. In a few months he was again arrested, on another offence. He was then committed for three years to the Connecticut State Prison.

I go through these details, because the instance illustrates the two points which seem to me definitely to decide the value of the imprisonment of children. 1st. It shows that imprisonment had no material terror for this unfortunate boy. He had never known what a home was; and his prison life was hardly less desirable to his narrow imagination than his life elsewhere. It was not terror enough, for instance, to check his boy-fancy for a watch, which, in at least three instances in four years, led him into crime, for which he had no particular predisposition. 2d. He grew up between fourteen and nineteen years of age, with increasing physical weakness, precisely corresponding to his external condition. At fourteen, after two years confinement, he could scarcely look one in the face. He was thin, pale and with joints loosely set; yet wholly without constitutional disease. The whispering habit induced in prisons, where the prisoners only converse in whispers or without moving their lips, clung to him, when there was no longer need of it. Abroad from prison, he proved affectionate and readily made friends and improved in his personal appearance. But as soon as he

was confined again, he regained his suspicious habits. On his discharge from the State Prison, he was bent down, so as to be round-shouldered and crouching by the work of the shops. He had learned in the prison a shambling trot, which, I suppose, was the gait of the prisoners in going to and fro. It was with the greatest difficulty that he broke himself of these habits, which brought on him the derision of the boys in the street, the moment he went abroad.

I may add, that his long seclusion, so far unfitted him for the habits of the world, that immediately after his longest confinement, I found him constantly endangered by horses in the streets, or by other accidents to which a boy of other training would never have been subject.

Such physical effects, I need not say, are the natural consequences of confinement, at an age when nature prescribes for young persons vigorous out-door exercise, and tempts them to it. Such consequences, I do not doubt, were sadly foreseen by the justices who committed him to these places of confinement. But they had no alternative in the statutes which they administered, which, at that time, made no distinction as to place or the length of punishment, between boys and men.

2. To illustrate moral effects, I will instance C. D., a boy now somewhat younger than A. B. This boy, twelve years old, collected some money for his employer, a milkman; and, misled by an older boy, fled with him to a neighboring city. He was at once arrested and brought home; his accomplice and tempter, escaped. He was a promising boy, slight in figure and

person, and unusually intelligent. His master, very injudiciously entered a complaint before the authorities, and waiting trial, he was imprisoned in the county jail. This imprisonment lasted nine weeks in midsummer before the grand jury met. As soon as he was arraigned, his youth and amiable appearance attracted attention; a better home was found for him; bonds given for his good behavior, and though an indictment was found, the district attorney declined to prosecute. These nine weeks' imprisonment, without labor or exercise, were all therefore that this boy has ever known.

It happened to be my duty to carry him to his new home. He was morose and sulky, and I may say, in passing, that I think he gained those traits of character in jail, and has never lost them. But he was roused at last to conversation about his prison-life, and it appeared that the cell next him was occupied by a half-breed Indian, awaiting trial for his life on a charge of rape. Some earlier prisoner had quarried out a communication between the cells, through which the voice could pass; and in the absence of the watch they were able to speak to each other, without seeing each other, at their doors. In that nine weeks' time, the heavy hanging hours had been relieved to my young friend and his neighbor, by a series of lessons, in which the boy taught the man his letters, each having a copy of the same spelling-book, and taught him so much of the use of his letters, that the Indian could spell short words, and scratch his name on his cell wall when the boy left. This was in a prison, where, on the theory of the establishment, there was no com-

munication between persons confined.\* It is easy to conjecture what the man might have taught the boy, in an administration, which, though particularly severe, left the boy liberty enough to teach thus much to the man.

Granting even the most successful administration to be maintained,—it will be admitted, that the disgrace of imprisonment, the loneliness of the cell, the temptations to solitary vice, and the lack of the healthy and necessary stimulus which *play* gives to mind and soul, all combine to injure the character of children, who are placed in confinement, in any degree resembling the confinement of our prisons.

I may add, that children in the world at large, probably learn from other children, tenfold what they learn from books or masters. In any imprisonment this opportunity for their education is abandoned.

There is a natural alternative, when every idea of close imprisonment is rejected. The State can, instead, take the full charge of the education of the children, who have offended its laws. They have put themselves in its power. The sentence of its law can be such then, as shall result in their training to a better and more useful life.

So soon as any community resolves to make preparations for this duty, some great advantages appear, which, in some degree counterbalance the injury which results from the particular crimes which are punished. For instance, looking only at the welfare of the State, and leaving out of view, the grief of parents or friends, we feel that there has been a deci-

\* Not a prison on what is called the *separate system*, however.—PUB.



ded gain to the State, when it has convicted a boy of stealing a pound of sugar,—if that conviction result in his receiving the best discipline the State can give him, in place of the neglect of drunken parents. Such an instance is one of many which open a view of the relation which the State holds to the education of all its children.

The American theory has generally stopped short, when it has provided for the intellectual education of all its children. It leaves their moral training, their religious training, and also their training to work or business, entirely to private care. The system is founded on a judicious regard for the rights of families, and for the natural affection of parents for their children.

It is all the while very evident, that in many instances, the State is a great sufferer, by leaving children for these three most important fields of discipline, to persons wholly incompetent. It is more agreeable to a father and mother, to have their children left to their own care; but when they bring them up fit for nothing;—intemperate, irreligious, or vagabonds;—the State sustains a great loss from that consideration, which has treated so delicately the parents' rights. The child sustains a like loss.

E. F. is a girl twelve years old, the only daughter of intemperate and unhealthy parents, who are beggars by profession. She is an interesting, wholly uneducated child. They move from place to place through New England, too indolent, intemperate, and sick, indeed, to work; and trust themselves to the care and charity of their neighbors. When this charity presumes to go beyond a provision for

their own physical wants and her's, they move away from the town. When, two years since, they thus encamped for six months in this town, those interested in them, attempted in different ways, to separate their child from them, that she might be trained in better habits of life. But the parents were not willing she should go. And it proved impossible then, as it almost always does, to find any public officer willing to undertake the responsible and unpopular duty of separating by legal process, a child from her parents. I suppose the child is with them still, though in this broad free-will, left them by society, they have taken her to other fields for gleanings. It is almost impossible that she should grow up fit for any useful life. It would have been a great gain to her, and to the community, if any system had been in force, by which those debauched parents could have been deprived of the care, which, morally, they had forfeited.

However seriously then we may regret the crime of children, we have this compensation, when the State is able to educate its young criminals. In those cases it gains a power, which for its own sake, if that were all, it should be glad to exercise in every case. If, of a thousand vagabond boys in a large town, five hundred fall under the hand of the State in any way, there ought to be no doubt whatever, that from that very fact, they shall prove to be the citizens who will cost the State much less, in money and in reputation, than the five hundred who kept out of its care.

This consideration readily extends itself farther. And it shows, that, wherever there are parents, incompetent to make their homes fit training places for

their children, the State should be glad, should be eager to undertake their care. Nay more, its own means for training those children, must not be merely such as will suffice for the waifs and strays whom no one else shall care for. They must be so thorough, and so successful, that parents shall not themselves regret the care which is given to their children; and that, as often as possible, selfish and incompetent parents, too poor to educate their children well, may be willing to give them up to care which is so much better. The arrangements should be so wide, that the State should never refuse the care of children who may be offered to it by those who have them in charge.

This proposal is not so Utopian, as to those unused to the subject, it may appear. As soon as, in any community, really good arrangements are made for young vagrants, or young criminals, it is evident that they are better off than many boys who were never vagrant nor criminals. And so there directly comes up this question:—

“Do you want to restrict the number of boys you care for, to the number who have been previously dealt with by law?”

The Massachusetts “Reform School” has made itself popular among the very class of people whose children are most apt to fill it. For one instance—where I could easily collect twenty—G. H. is a boy thirteen years old, who has been there for a year past. His father is not now living. He outgrew his mother’s control, was disobedient at home, a truant from school, and finding him so, she turned to her friends, that she



might get him "a place in the State School." I have known many mothers do the same thing, with the same sort of feeling with which other mothers, in another walk of life, apply for positions in West Point for their sons. It is a government school; and therefore they rely on it as the best. When G. H.'s mother made this request, the school was full. Some months afterward we heard there were a few vacancies, and I found that she still desired to send him there. He had not pilfered any thing; he was not a criminal, in the ordinary sense of the word; but he was idle, disobedient and growing up to vice. A police officer brought him quietly to the justice, sent as quietly for his poor mother, made the formal complaint, that the boy was disobedient; she testified that he was, and the justice committed him to the care which she desired for him; stricter and more effective than she pretended to be able to maintain. She did this with pain, undoubtedly. But she had no other sense of disgrace, than has a mother in the highest walks of life, who sends her boy away from home to a boarding school, when she finds that he is too wayward or head-strong for her control.\*

It is in such ways that the Massachusetts Reform School has filled up as rapidly as it has. Its number of inmates at the last report was 341, and the enlargement in progress will receive 200 more. Of those thus committed, about half are boys who would

\* Since this paper was written, I met the mother, mentioned above, in the street. She stopped me, eager to tell me that G. H. was "the best boy in the school," and had written her "a beautiful letter." She was really happier than I ever saw her before.

not have been complained of, were their sentence to be confinement in a jail.

The State ought to rejoice at such a disposition on the part of incompetent parents to entrust their wayward children to its disposal. If it have taken effective means to train well the children whom it receives, every such surrender of parental authority is a gain to it rather than an evil.

But such a condition of affairs requires,

1. That the care of such children by the State, should be economical, and, so far as possible, meet its own expenses.

2. That the training shall be, beyond doubt, good; and that the result of it shall be capable and virtuous men and women.

I know that the first of these requisitions ought to be entirely subordinate to the second. I shall make it so in this paper. But, in the somewhat thoughtless state of the governing people of this country on this subject, it will be necessary, in every attempt to improve the care of young offenders, to show that a just economy is kept in view; and an ultimate saving made to the government.

The consideration of the two requisitions cannot be completely separated.

1. There is nothing unreasonable in demanding that such establishments as we found in America for young criminals, shall, when in full operation, meet their own expenses.

In almost all districts of our country, a large family of children is, on the whole, a source of pecuniary profit. On the whole, I say:—the youngest are, of

course, a drain on the time and resources of those who have the care of them. But those who are more than seven or eight years old, may be regarded as able to earn their own food; and those more than thirteen or fourteen, to add very materially to the revenue of the family. They are, in fact, generally so regarded in agricultural or manufacturing districts.

The State, however, when it takes the care of children, has the disadvantage, 1st, that those whom it takes are beneath the average of character; and 2d, that it must prevent their escape from their new homes.

But on the other hand, 1st, all those whom it takes in charge, are above the age at which children earn nothing; and 2d, much more than half its young convicts are boys, whose labor is more readily made profitable, in some walks of life, than that of girls.

I think these advantages and disadvantages may fairly be set off against each other. The difficulty of keeping children from escape is much less than that where men are the prisoners. To such children as most young criminals, the bill of fare will be the strongest magnet at first. And kind treatment and plenty of food will keep them so close, that the expensive police of prisons will be quite unnecessary. At the Massachusetts Reform School the boys work without being watched, on a farm which is not securely fenced. Trusty boys are sent to the post-office, or on other errands in the neighboring villages, without attendance, and yet the escapes are but few. Last year there were none from an average of 315 pupils.

So little, indeed, does the expense of the care of such boys appear a severe burden, compared with their earnings, that at such institutions constant applications are made for them, by persons who wish them as apprentices, and who expect that their services will more than compensate them for their support.

It proves, however, in that institution, and in all others with which I am acquainted, that the labor even of boys, classified with system, makes but a small item in the income necessary to the establishment. In the Massachusetts Reform School last year, the amounts earned were rather more than three thousand dollars, while the expenses of the establishment were twenty-seven thousand dollars.

Even this contrast is readily accounted for, by the disposition which is made of the boys best disposed to life and labor. As fast as these boys prove able to control themselves, away from the restraints of the school, they are indentured to mechanics or farmers, who receive them, with the responsibility of caring for their education. Seventy-seven boys were thus indentured from that school in the year spoken of. These were undoubtedly, those whose labor would have been most profitable to the establishment, as matter of pecuniary profit only. And the coldest political economist will admit, that such boys, going as active laborers into society, will have *created value*, of which the State has the indirect benefit, before they are of age, which will be of larger amount than the balance of expense to which the State is subjected in the management of this school. But it is not in

that way alone, that such schools need to be nearly self-supporting.

The community, as we have seen, needs to encourage incompetent parents to surrender their children to it. And these children when under its care, as they grow up, need the responsibility and stimulus, which comes when they feel that they are not mere pensioners or convicts; but that they are relied upon, in some measure, for the resources from which they are to be educated.

The mere question of economy, then, leads us to a consideration which will appear in other forms in the course of this essay, viz:—that it would be well to train these boys to the highest point of ability possible.

This is not the general system. At the school referred to, the occupations to which the boys are bred, are shoemaking, tailoring and farming. Now excepting unskilled manual labor, these are the occupations worst paid in the whole community. Yet, as the boys must be fed, clothed, and kept at school, whatever trade they learn, there is clearly, if we can make it possible, a great advantage, on the point of economy alone, in training them to occupations which admit of higher wages.\* I will try to show elsewhere, that

\* [May it not admit of a question, whether the knowledge of a business which commands larger wages, (and perhaps for that very cause, more uncertain and fluctuating,) is as likely to suit the habits and inclinations of a large class of delinquents, as the knowledge of a business that is less lucrative, but not so liable to chance and change? Other things being equal, it may admit of a doubt whether a mechanic in the receipt of \$60 per month, is as likely to shun criminal acts as a farm-hand at \$20? PUB.]

this is very essential on other grounds. But I confine myself here to the simple question of finance.

To state it, in an extreme case, I have asked from I. K., a gentleman known to me, the charges for his education, and the amount of his earnings afterwards, till he was of age. He replies :—

“At 14, the average age at which pupils are sent to the Reform School, I was sent to college. My college charges were, say,			\$1800 00
Two prizes there,	60 00		
College fellowships, &c.,	150 00		
	<hr/>		
	\$210 00	210 00	
		<hr/>	
			\$1590 00

“In the two years after I left college, my salary and other earnings were, \$1665. I then returned to the study of my profession; and for the year which passed before I was 21, my income was not more than \$500 00. Most of these three years I was a teacher. If it had been necessary, I should have put off longer my professional study; in that case my last year's salary would have been larger than the other two.

“As it stands, the account for which you ask, is this :—

I. K. cost at college,	\$1590 00
I. K. cost when 18, 19 and 20, say	750 00
	<hr/>
	\$2340 00



I. K. earned in his apprenticeship,      \$2165 00  
and in two months afterwards I. K. had liquidated  
this balance.

Always yours, I. K."

I do not insert this note as an argument to show that the State ought to send all its boys to college, but as an illustration of the position, that the higher the training, the better the chance of remuneration for it. At the Franke School at Halle, the boys are trained to the arts connected with book publishing. Mr. Wickern has found the same culture, the most profitable in his schools at Hamburg. There is no reason whatever, why, as compositors only, boys over 17 years old, engaged only six hours a day in setting type, should not earn five dollars a week, if for three or four years before, they have been in training to such duty. At Halle, where there are some of them, I presume, able to set type in Latin, Greek and other languages besides their own, the amount thus earned must be even larger. All this time, the expenses of the Institution are not materially enlarged by any extension of the training given to the pupil.

The consideration of finance or economy, leads us therefore, to look for some arrangement, by which the boys may be disciplined to the more productive kinds of labor. It will be necessary for this, to make some other arrangement, than that of large and costly establishments, in which the boys are kept, while their work is of no value; and from which they are indentured to private masters, as soon as it becomes valuable.

It will appear from other considerations, as well as from this of expense, that the Receiving School, to

which, in the outset, boys shall be sent who are received into the care of the State, should be so administered, that the stay there should be as short as possible, and the boy's transfer made, as soon as possible, to influences which are more like those of home, while still the care of him is strict and severe. This home must still be under the supervision of the State. But if established on a large scale, it ceases to be a home to the boy. He is trained as a soldier would be, or as a prisoner, and not as a child should be; and there creeps in also, the thousand incidental expenses which make him a burden, instead of a profit in the community. In smaller homes, the boys or girls can be distributed, so that, for their different tastes, the true training and the best training can be given. A practical printer, with his wife, can be put in charge of the home, where, gradually, a dozen boys shall meet, who are to learn a printer's trade. A gardener, with his wife, (and the wife is always an essential part of such schemes,) will receive, one by one, the boys who are to be trained as practical and scientific gardeners. There are scholars, who can take the charge of the few who will have powers which promise fine results, if they are trained in the highest branches of scholarship; teachers who may bring up families of teachers; artists who will train those who have a fitness for it, in the arts of design; and so through the whole calendar of the higher range of employments, which afford better remuneration to industry, than do the simplest arts.

The Receiving School, taking its pupils from their old unsuccessful homes, would have to wash them,



establish regular habits for them, and retain them long enough to judge of their abilities, and, in some measure, of their character. There should be power to remand to other places of punishment boys and girls so habituated to depravity that it would be dangerous to expose other children, under any circumstances, to their society. The Receiving School would then indenture to proper private masters, the boys or girls whose dullness or indolence seemed so confirmed that they did not desire the further care of the State, and did not hold out promise of repaying that care. But, all this time, it should be understood—that, for those who were industrious enough, intelligent enough, and of enough principle, the State had ready homes, where they should receive, each, a first rate training in some of the more advanced walks of life. The prospect of this home should be open as a reward to all. The danger of being remanded from it should be a warning to those who had been promoted to it. In such an administration as I hope for, one-half of the children entrusted to the State, would be brought up in such homes.

The cost of such establishments would vary with their details; but the following estimate seems a fair average. A proper person, himself carrying on some branch of industry—as a gardener, or a printer, or an engraver—is to be induced to take successively into his care, about twelve apprentices, one or two at a time, of various ages, from 15 to 21. They are to be members of his family, and to be taught his calling. Such account is to be kept of their earnings mean-

while, that each one of them shall know that his own industry or negligence is noted by the State.

I estimate the expenses of such a home thus:—

Salary paid its head (besides his own earnings),	-	-	-	-	-	\$500 00
Rent of the home,	-	-	-	-	-	200 00
Clothing and food of 12 boys,	-	-	-	-	-	600 00
One hundred dollars paid to each boy on attaining his majority, say,	-	-	-	-	-	200 00
						<hr/> \$1500 00

This expense would be met if two apprentices, 20 years old, earned \$200 each,	400 00
Four 18, 19 years old, \$125 each,	- 500 00
Six 15, 16, 17 years old, average \$100 each,	- 600 00
<hr/> \$1500 00	

And it does not seem impossible to come even wholly up to this requisition, if the fundamental principle is adhered to, of giving the boys a first rate education for life, instead of a low or a merely average training. It is to be remembered, that for any of them who can be trusted at school—as almost all of these *home* boys, a promoted class, could be—the national common school system affords the means of education without separate cost or provision by this establishment.\*

\* I state this account in this form simply for an illustration in a single case, to show where the pecuniary balance would be. It will be perceived, at once, of course, that in practice there need be no such payments and repayments between the State and the Masters of its

In such homes, properly conducted, there need not be, after the first, any more danger of escape, than there is that boys will escape from their fathers' homes.

2. The arrangement thus proposed is of a large Receiving School, supplying various separate "homes"—all of them, however, under the management of one board of authorities. In that feature, it seems to have been tested to great advantage in the system of M. Wichern, near Hamburg, to which he gives the name of the *Rauhe Haus*. So far as can be learned from accounts of travellers who have visited this establishment, it appears that the boys have a real home-feeling for their several homes.\* Cheaply built and simply furnished, these resemble more nearly the homes which they will occupy in after life, than any large establishment can. The large buildings which we

Homes. If the earnings and expenses, on this scale, of a printing house, or nursery, or whatever establishment was carried on by such labor, equalled, in fact, in a year, \$1500 each, the master's two accounts balancing each other, he would require no payment and need make none. But it is desirable that his calling should be permanent. And, on the one hand, he ought to be secured against the sickness, or other unavoidable failure of his apprentices; while, on the other, the Managers of the whole establishment, ought to have power to withdraw from him boys whom they could better dispose of. At the same time, they must have such oversight as to secure the boys a high grade of training. For this reason do I suggest establishments directly under the eye of the Board of Management, in place of the indiscriminate scattering of apprentices now necessary.

\* [In estimating the probability that a scheme of juvenile reformation which succeeds in Europe will succeed in the United States, due reference should be had to the wide difference in our political and social condition—a difference especially affecting the relations of the State to parents, and the relations of parents to their children. P.T.B.]

erect, for the congregation of hundreds, are but barracks, after all. And the more carefully we provide them with scientific conveniences for the business of life, the more unlike do they become to the houses in which their inmates are to spend their lives, and the less do we form the habits of those inmates for those lives.

I have discussed the system of Separate Homes thus far, in the financial view only. It appears to be the only system in which the boys can be trained to the highest line of ordinary occupations. It is impossible, in a large establishment, to give such instruction as we have contemplated, which a master workman gives to his apprentices, and which they in turn give to each other. I wish now to examine it, in view of the effect on the characters of the pupils.

If our object were to secure a certain brilliancy of recitation at a set school examination, we should secure it best, undoubtedly, by bringing boys together in large numbers, training them in classes, and working them under the stimulus of mutual rivalry. But we have no such object. We find, that as a consequence of conditions which we cannot quickly change in the constitution of society, there is a large class of boys who grow up without the discipline for life which should be given in a Christian home. Other boys, more favored, receive from such homes a true discipline. To such homes God confided them, that they might receive it. We have to provide it for these unfortunates, whose natural home has failed of these conditions. It is, therefore, to meet the needs of their own characters, and, at this late moment in

their education, to supply, as far as we may, the means by which they may best come under the influences of His Spirit, that we provide for them homes instead of a school-house, and bring them together in families, each under the charge of a Christian man and a Christian woman, rather than in hundreds, under a staff of superintendent, teachers, matrons, chaplain and trustees.

Every parent knows that no boarding school is, in itself, as good a place for boy or girl, as is a well-ordered Christian family. He makes use of such a school perhaps, but it is for the advantages of the school, and acknowledging, all the time, the disadvantages of the congregation of scholars. The evils which exist there, exist in a yet wider degree in every large scale School of Reform. Boys learn from each other, some virtue and some vice. It is impossible to see how much of either. It is almost impossible to encourage the virtue and to check the vice.

Again: boys contract there the social habits of the place, which are wholly unlike the social habits of the world. Many a boy leaves such a school,—as many a young man has left college,—to find that he has left behind him all his ease and unconsciousness of daily life, and that with men and women, he is at loss how to speak and how to listen. He has been used, as I said above, to a barrack, and he does not understand the system of a home. An illustration is suggested by those very mechanical contrivances to which allusion was made in examining this subject financially. It is an excellent economy for a large establishment to provide its steam engine for pumping



water, and to deliver it by water-pipes all over the edifice. But the boy will go nowhere into country life, perhaps, where he will meet this accommodation. "To fetch a pail of water," may be the first duty expected of him in the world for which we train him. And we have trained him to despise the humble family arrangements which make that duty necessary. In like ways do we separate him, morally, from the habits of thought, of action, and of feeling of men and women, if we train him among five hundred, when he is to live among five or ten.

3. The restoration of the pure system of apprenticeship, is the practical effect of these plans for those children whom the State shall take in charge. Men who remember that system in their own lives, will admit its moral advantages, if the master and mistress were Christian teachers, and took up the boy's prospects as eagerly as they should have done their own son's. The indulgence of home vanished. It ought to vanish, at that time of life, if the boy have not gained self-control enough to bear it. But the opportunities of home remained. The mutual kindnesses, the mutual instruction, the variety of occupation, the attachments and the common griefs of home acted on each member of the family, whether he were born there, or were placed there under a master's care.

And, in the community at large, boys in such training meet with the advantages which society has ready for them, just as boys do in their own homes. The apprentices in these homes would receive the religious instruction which other boys in the village re-

ceived; would hear the same sermons, join in the same prayers, and be taught in the same Sunday-schools. They would not feel that they were especially preached at. They would not feel that religion was measured out as a specific antidote for their faults of character. In a large establishment, where they are the only members of society, it is almost impossible that it should not be so.

It must be borne in mind, as we study their relations to each other and to society, that they will not have hanging over them the reputation of boys who have been convicted of offences against the law. We seek to encourage shiftless parents, who have tested their own inefficiency, to relinquish to better hands the charge of their children. The larger part of those entrusted to the authorities, as the system gains confidence, will be boys guilty of no other faults than their parents are most responsible for, in their own inefficiency. These boys, under any circumstances, would have been sent to the State's free daily schools, to be taught the branches of an intellectual education. They are, under this wider system, sent to the State's "Homes" to provide for their education to business, and their training in moral and religious life. No boy, in such establishments, would be necessarily branded with the stigma of crime. And the reputation which they would bear among those who knew them, would be the reputation which their new homes warranted. It would not be supposed, as a matter of course, that they were boys whose character must be bad, and whose influence must be avoided.

4. This system of State apprenticeships is impossi-

ble, unless the best training be given to these boys, and they be educated to what are called the higher trades or callings. In every system of management of Houses of Reform or Orphan Homes, the boys are sooner or later apprenticed to masters. But there the masters make the profit of the boy labor which I would have the State rely upon. And generally that profit is small, because the trades taught are the simplest which can be taught most easily.

But on a generous view of the condition of poverty, quite apart from the considerations which we have been following, it seems unfair to the humble laborers who pursue these simplest of arts, that we should press into their ranks all the pupils whom we train for life. The whole current of trade already, and the whole system of manufacture, tends to enlarge too fast the classes of hand laborers of least skill. Because too large, those classes are already paid too little. They are now the grade of the social pyramid which is but just above the unskilled day-laborers, as they are just above the paupers at the bottom of it. Both of these classes of laborers are now exposed to too much competition from their own numbers. If we add to them well trained boys and girls, brought up to the simplest mechanical processes, we make that competition more fierce, and crowd some one down, somewhere into the ranks of pauperism below.\* Our duty to them is, to put our pupils somewhere else in life.

\* [Possibly a remedy might be suggested for this inequality and its evils, more natural and direct than that which contemplates a forced diversion of labor from any honest and remunerative employment which it would be otherwise likely to seek.—PUB.]



To them, as well as to our pupils, it is due, that we place these boys in some of the higher stages which are less crowded now, and which have easy lines of promotion open for them, into after walks of life, which are not crowded at all. For we may build our social pyramid up as high as we please. Without a figure, that is only to raise the general civilization of the land. When we found libraries; when we open rail-roads; when we enlarge commerce abroad, we open walks of life in the higher grades to any who can slip in. We build our social pyramid higher. And it is in those grades, "higher up," that there is room for all whom we have to train.

To sum up these considerations, which have been presented in the most condensed form possible, in order to win that attention which no long essay can gain, it does not seem impossible that the State should extend its care of its children, in some instances, from the care of their minds, up to a care for their practical and their religious training for active life. The sense of family right would be wounded, if it did so by force. But the State gains a right where it has a young offender in its hands.

Let it use it then with Christian feeling, and with the best skill. Let it train him, not in the simplest, but in the best education possible.

For this, he must be trained, not in a boarding-school, but in a home.

1. Just in proportion as this training is thorough and successful, will it meet its own expenses.

2. Just in that proportion also, will it recommend

itself to parents who do not know how to take care of their own children.

3. Just in that proportion will more and more children be offered to such institutions for instruction and care; and the boys who would have filled the ranks of the vagrants of the towns, will become the most intelligent workmen—the cultivated artists—or the efficient scholars of the land.\*

The system will become gradually a system, not only for young criminals, but for all boys who cannot gain such efficient care at home. The system of the common school will extend itself, for such boys, to the most important training for life.

This essay, it will be seen, does not attempt to prevent the waywardness and disobedience in unsuccessful homes, which lead to "Juvenile Delinquency." It examines simply the means which the State has for warding off the dangers threatened by that delinquency—and for curing it, where it exists now, as a fault of the present generation. This Juvenile Delinquency has called public attention, as towns have grown so fast that it expanded from home mischief into public crime. But the cause of it is not in the growth of cities. It is in the selfishness of parents, and their consequent unwillingness and incompetency

\* It has been supposed, (with what reason we do not say) that in the class of boys and girls who compose the population of our Refuges and Reform Schools, the intellectual powers are sadly blighted, and the moral feelings and social affections almost extinguished by their early neglect and exposure. If this is so, would it not be desirable to train them to such pursuits as their capacities will enable them to follow, with very ordinary incentives to exertion?—PUB.

to make home a Christian training-school for their children. They will not spend the time, they will not take the pains, to make home the happiest place on earth to their sons and daughters. So their sons and daughters find the streets more attractive, and in the streets take their lessons of duty and of life. So distinctly is taught anew the awful lesson that the iniquities of the parents descend upon the children. That retribution comes on a father who is so self-willed, indolent, or fickle, that he sees his children grow up as he would not have them—their lives stained with daily vice—their generous impulses turned into miserable lines of action—and they ruined, indeed, before their active lives begin.

For such dangers the old provision was that of apprenticeship. The young gentleman of the days of chivalry was apprenticed to the accomplished knight—the boy ready for life, in the later days of fact, was apprenticed to the accomplished mechanic. The mere fact that a master-workman had grown to be a master-workman, was some little evidence that he had self-control, industrious habits, and some powers which would make him a fit supervisor of the young. If he were faithful and competent, the system succeeded. If he were faithless and incompetent, the system failed;—the boy's chance was as bad, of course, as it would have been in a lawless home. We hold that the State, which is wise, will not leave to chance the selection of such masters. It will not murmur, but will rejoice, when the indolence, or the weakness of father or mother gives it the selection of the guardians and masters of children. It will itself select those

masters. They will be responsible to it for their duty, and, as Christian men, they will own a responsibility yet higher. To God they have to answer for the young lives given to their care. And He will order, that, if they neglect their trust, future generations will hold them liable for the failure of these boys, whom there was one more chance to save—or that, if they succeed, future generations will bless them if these boys grow up an honour to Him and to His Church.

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GOD'S UNIVERSITY;

OR,

THE FAMILY

CONSIDERED AS

A Government, a School, and a Church,

THE DIVINELY APPOINTED INSTITUTE FOR TRAINING THE YOUNG FOR THE  
LIFE THAT NOW IS, AND FOR THAT WHICH IS TO COME.

A PRIZE ESSAY,

BY THE

REV. T. V. MOORE, D. D.,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH,

RICHMOND, VA.

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9.

## PREFACE.

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“God setteth the solitary in families.” *Ps.* lxxviii. 6.

“For I know him (Abraham) that he will *command* his children, and his household after him, and they shall keep the way of the Lord.” *Gen.* xviii. 19.

“For I have told him (Eli) that I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not.” 1 *Sam.* iii. 13.

“He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes: chasten thy son while there is hope, and let not thy soul spare for his crying: foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him: withhold not correction from the child, for if thou beatest him with the rod he shall not die: thou shalt beat him with the rod and shalt deliver his soul from hell: the rod and reproof give wisdom, but a child left to himself bringeth his mother to shame: correct thy son and he shall give thee rest; yea he shall give delight unto thy soul.” *Prov.* xiii. 24; xix. 18; xxii. 15; xxiii. 13, 14; xxix. 15.

“We have had fathers of our flesh which corrected us, and we gave them reverence.” *Heb.* xii. 9.

“And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.” *Eph.* vi. 4.

“Train up a child in the way he should go, and when he is old he will not depart from it.” *Prov.* xxii. 6.

“And the Lord blessed the house of Obed-edom and all that he had; —and David returned to bless his house.” 1 *Chron.* xiii. 14; xvi. 16, 43.





# GOD'S UNIVERSITY;

OR,

## THE FAMILY

CONSIDERED AS

### A Government, a School, and a Church.

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#### I.—GENERAL DESIGN OF THE FAMILY.

THERE are two institutions that have come down to us from Eden, to perpetuate some of its purity and peace. The first is, the Sabbath, that suspends for a single day, the primeval curse of toil; that arrests for a time, the frenzied rush of our worldly life, to give man and beast a season of repose; that invades for a season the despotic rule of grasping avarice, and erects weekly to the eye of man, a memorial of the rest that he has lost on earth, and a foreshadow of the rest he may find in heaven. But as many are ignorant and many neglectful of this relic of Eden, another has been left more constant and universal in its influence, a relic unchanged by the flow of human things, unbroken by the fall, unharmed by the deluge, and untouched by the decay that has dissolved so many of the memorials of the mighty Past. This relic is the FAMILY.

Believing it to be the divinely appointed institute for the training of the young, and the neglect of its

agencies to be the grand cause of juvenile delinquency at the present time, and the proper use of its discipline, instruction and worship to be the desired remedy, we propose to consider this great educational institute, which, as the only one that God has made universal on the earth, we have ventured to term *God's University*, or the divinely appointed means for educating the human race for time and eternity, in all those particulars, not specifically assigned to the Church. We shall look at its general design, and then consider it under the aspects of a government, a school, and a church; defining its province, explaining its duties and pointing out some errors, prevalent in these several departments of its action.

1. *The simple preservation, and continuance of the race*, is a fundamental design of the family.

Man is the most helpless of all creatures in his infancy; the most narrowly endowed with instinct, and the most feebly furnished with strength; and hence demanding the most untiring attention to develop his physical system to a healthy maturity. It is to meet this early necessity, that the family has been instituted; and like all divine arrangements of this kind, it is self-acting, and self-adjusting; working out its ends with a simplicity and perfection, unknown to any human institution. As God has provided a fountain of nutriment in the body, that is softly unsealed at the time it is needed, without any agency of man, so has he treasured in the human heart, a deep fountain of affection, that is ready to meet the claims of this helpless feebleness; and the more absolute the helplessness, the more exhaustless and untiring the love by

which it is enfolded. Within the protecting walls of the family circle, there has been provided the warm pressure of a mother's love, and the strong activities of a father's affection. And as the cares of life thicken around both, there grows up around the little pillow, and twines about the little form, the rejoicing affections of brotherly and sisterly kindness; so that each new necessity finds ready a new supply for its wants.

Let a sceptical and socialistic philosophy succeed in weakening, or dissolving the bonds of the family institute, and the very physical constitution of the race must degenerate. Let infancy be abandoned to the cold charities of a public provision; let childhood be left to the blind, unloving activities of mere hired and salaried attention, and in a few generations the people on whom this fearful experiment was made, would either become extinct, or degraded to the lowest type of physical degeneracy. No cunning chemistry shall devise a fountain of the milk of human kindness, that shall replace the warm and living gushes of a mother's love; and no social mechanics shall erect a mechanism that can supply a father's care. And the attempt to do this, must only end in clumsy failure, increasing misery, and ensuring ultimate ruin. The foolishness of God is wiser than man, and the weakness of God is stronger than man.

2. Another design of this institution is, *the mental and social culture, and consequent happiness in life of its inmates.*

It is in this fact, that we probably find a reason for the protracted infancy of man. Were he designed like the lower tribes, only for a physical life, like them

he would be early fitted to shift for himself. The bird will defend her callow young, with the fiercest courage; and if they are torn from her nest at this tender age, will fill the grove with the plaint of her maternal anguish. But as soon as these nestlings have attained a little more maturity, she voluntarily forsakes them, and knows them no longer. The whole end of their life being physical, as soon as the requisite physical maturity is reached, they are abandoned; and hence, to avoid the perils of a protracted immaturity, their physical development is hastened. But it is otherwise with man. The body is but the envelope, within which is the more precious soul. It is necessary that this soul should be kept under training influences long enough to mould its character; and for this reason the infancy of man is protracted. Were the period of his immaturity as brief as that of the lower animals, he would be sent forth to the duties of life before the spiritual part of his nature had been properly impressed; and hence the body develops slowly to give scope for the proper training of the soul. This requires the family relation to be permanent, that it may accomplish those higher and wider ends.

Nor are its culturing agencies limited to youth. It is designed to meet the necessities of manhood and old age, and provide for each its appropriate influences.

There is so much to harden the soul of a man in the business of life; so many manifestations of depravity that vex and disgust him; so much to case the heart in selfishness and steel the finer sensibilities

of the soul, that there is needed some counteracting agency to antagonize these influences, and keep the higher emotions in play. This is found alone in the family, the circle of which is wide enough to break up the centripetal tendency of selfishness, and yet narrow enough to prevent the weakening of the emotions by undue expansion. Here is a quiet refuge from the rush and roar of life, where the sunny smile of love, the merry laugh and the joyous prattle of childhood, and the fragrant freshness of untainted young hearts, will melt down the cynical selfishness that the world has engendered, and softly stealing the weary thoughts from their daily topics will gently unfold the finer and purer sensibilities of the soul. Hence while it acts as a soothing suspension of the harassing influences of life, and increases its quiet happiness, it also acts as a constant educational agency on the hearts of those who are properly subjected to its influences.

And even for old age, with its advancing decrepitude and its querulous weakness, it provides not only a refuge where the parental care of other years may find its requital in filial kindness and love, but it also furnishes in the budding forth of new relations, and the awakening of new emotions, a fine antagonism to the decaying tendency of advancing years, making the unconscious prattle and the guileless love of the grandchild a perpetual blessing to the heart of age.

3. Its scope is not arrested at old age, but stretches on to another life, and finds its last and highest design *in training the soul for heaven.*

As every thing on earth points upward to heaven for its final solution and completion, so must it be with



the family. And when we remember how often the angel ranks above are filled with the little cherub ones from families below, how often the earthly home is broken up and made desolate, and how often its inmates are scattered like the autumn leaves over the earth, we instinctively look for that home where the tie is never dissolved, and the stroke of death never falls; and feel that an institute so pervading in its influences was designed for more than the perishing present—designed to fit those who had lived and loved on earth, to live and love in heaven.

## II.—THE FAMILY AS A GOVERNMENT.

The oldest form of government on earth is that of the family. It existed before all others, and was the source from which they originally sprung. The father became the patriarch, the patriarch the chief or sheik, and thus the earliest governments had their origin. But the existence of other forms of government does not obviate the necessity for this one. It rather increases it, for without the proper government of the family, there can never be the proper government of the State. The tree of liberty has roots that twine themselves round every hearth stone, and according to the stability of the one, will be the permanence of the other. Indeed if human nature in its mature development of reason and experience, demands the restraint of government, much more does it need this restraint in the heedless waywardness of immaturity and inexperience. Hence right reason unites with the reiterated declarations of revelation in teaching that the family is, in the most important and plenary

sense, a government. Let us look at the points involved in this aspect of it.

1. It implies *rulers*. The governing power of the family is lodged in the parents. "Honor thy father and mother," is the Divine law, and the duty to obey implies the right to command. The supreme, controlling authority, however, is vested in the husband and father. A two-headed body were not a greater monster in nature, than a two-headed government in society. Hence God has expressly vested the ultimate, supreme authority, where he has placed the physical strength to enforce it, and the duties that lie nearest the ruder things of outward life. "Thy desire shall be unto thy husband, and he shall rule over thee," was the original charter of this government. And the inspired comment upon it is, that "the husband is the head of the wife, even as Christ is head of the Church." This is the law of the relation, and they who dislike the law, should avoid the relation.

It is true that the wife may often be more capable of ruling than the husband, just as the private citizen may often be more capable of ruling than the civil magistrate, but to refuse obedience for this reason, in either case, would be an absurdity.

The authority of the husband is of course not unlimited, but restricted to the sphere of conjugal rights and duties. Should he require the wife or child to do what is morally wrong, he would be invading the sphere of God's authority, and those over whom he would attempt such an usurpation, could be under no obligation to obey him. Hence there is nothing in this investiture of authority that is in the slightest,

conflict with right reason, or the best interests of society.

2. A government implies also the *enactment of laws*.

Although the authority of husband and wife is not co-equal, yet it should always be co-incident, and especially in the enactment and execution of the laws of the family. Every family should have rules, or it is an anarchy or a tyranny, according to the nature of the power exerted in its management. These rules should be formed with care and consultation. As there may be too much legislation in the State, so there may be in the family; but in both, the greatest danger consists, not in undue so much as unsteady legislation. A few plain rules, steadily enforced, will do more to secure order, than the most minute attention to trivial details. These rules should be the expression of the united will of the parents. If any discussion of them is demanded, it should never be in the presence of the children, for nothing will more certainly teach them to disregard and disobey, than to see a difference of opinion about the duties required of them. These rules should, as far as possible, be such as would commend themselves to the moral sense of the child, and convince him that they are based on principle rather than caprice or convenience.

The moment a child suspects selfishness in the heart of a parent in his government of him, the authority of the parent is weakened, and the respect and love of the child impaired. It is not necessary, or indeed wise, that in every case the child should understand the reason for the rules of the family, for he

should be taught to regard the will of the parent as a sufficient reason. But this confidence in the decisions of the parental will, must be greatly strengthened, by perceiving the propriety of these decisions, and hence as far as possible, the reasons for these family laws should be explained to the child. This will enlist both reason and conscience on the side of authority, and tend to secure more certain obedience.

3. The third thing implied in a government is *the execution of laws*.

It is here that failures in family government are most frequent and disastrous. The causes of these failures will be more fully presented, when we come to speak of the mistakes usually committed in family government. The laws of the family should be enforced, gently and kindly and yet with inflexible firmness. Here there should be an absolute oneness in the head of the family. If the mother secretly screens the children from the penalty of violating the command of a father, she gives them a lesson of disobedience that they will be sure to practise on herself with redoubled effect; and if the father permit the requirements of the mother to be disregarded and disobeyed, he teaches the child to despise his mother, and half teaches him to despise himself.

The grand agent in executing family laws, is love. This should manifest itself in words, looks, and tones, to be properly effective. The parent whose cold and repulsive manner represses all confiding familiarity in the child, is building a wall of ice between himself and his offspring, which even the warmth of love cannot penetrate. The child should be early taught to con-

fide his feelings freely to his parent, by the open and loving manner of the parent, or he will seek companions and confidants elsewhere.

This executive love of the parental government should manifest itself in rewards and punishments. The honest, though mistaken, effort of the child to do right should be greeted with a smile and a kind word, and his faithful obedience to parental authority should be duly and properly rewarded. It is not necessary nor proper to buy his obedience by rewards, but simply to enable him to feel that the path of duty is a path of pleasure, and this can be done only by a judicious system of rewards, highest among which he should learn to feel is the approving smile of his father and mother. The approving kiss with which the mother of West received the first effort of his pencil, made him a painter, and the kindly glances of a parent has, in many other cases, determined the destiny of life.

But as long as the nature of man and the word of God remain what they are, will it likewise be true that the parent must also use punishment for disobedience and wrong. There is a growing disposition to regard all punishment, and especially all corporeal punishment, as cruel, the relic of a barbaric age, and inconsistent with the benign era in which we live. It is true that some parents err on the side of harshness, that there are unwise and even cruel parents, and that the rod is often used because it is the most easy mode of punishment. But it is also true that God himself has said, that foolishness is bound up in the heart of a child, and that the rod of correction will drive it far



from him; and that the parent that spares the rod hates the child; and we believe that the foolishness of God is wiser than man. It is not necessary that punishment should always be of the same kind, or that it should be administered for every trifling offence; but to lay it aside entirely, and attempt to govern children by moral suasion entirely, is a thing as futile and foolish in a family, as it would be in the State; and in the end will bring a far heavier punishment on both parent and child. The parent who lays aside the rod entirely, only puts it into the hand of the child, and will usually pay the penalty of his perilous experiment in the ingratitude and disobedience of those who have been ruined by a fond and foolish indulgence.\*

The want of proper family government is one of the most serious evils of our land. Acting at the very fountal sources of society, it is felt in all its departments. The growing amount of juvenile depravity in our towns and cities is owing, in great measure, to the want of family discipline and control. The frightful extent to which this has reached in some places, and the palpable exhibitions of it which every night and every Sabbath will present to the most careless observer in the streets of our cities, show that some pervading causes are at work. Many of these are traceable to defective family government.

\* Is it not practicable, in some cases, to find salutary and efficient punishments apart from the instrumentality of the rod? We are not prepared to advocate the entire disuse of the rod, nor are we prepared to say that it is so indispensable an instrument of discipline, that not to use it is necessarily and imperatively a breach of parental duty. From some passages in the subsequent part of his Essay, we are inclined to think the author would not entertain such a view.—PUB.



It is true that some of these juvenile delinquents are of that neglected class who have no warm shelter to call their home, and no guiding hand or loving heart to look up to for direction in their orphaned and outcast desolation. But the majority of these youthful cadets of crime have parents, some of them reputable, and some of them even Christian parents, at whose door lies a heavy portion of the blame attaching to this early depravity. We are startled by some tragedy of boyish crime, and wonder at the frightful enormity of the deed, but can we look for any thing else but such fruits, when we see the seeds that parents allow to be sown in their children's hearts while they sleep? Go to the cafés and restaurants of any city, and look at the mere boys who swagger up to the bar, and toss off their glasses with such indifference, and swear, smoke and gamble with all the shameless hardihood of veterans in vice; or reckon the number of boys that are found nightly at the engine-house, the circus, the theatre, the billiard-room, and the bowling-alley, listening to the teachings, and gazing at the sights that are there nightly presented; hearing the boasting tales of vicious exploit with which the frequenters of such places are entertained, until they long to emulate their vile achievements. Remember, then, the temptations that low pot-houses and grogeries, and yet viler dens, are constantly holding out to those who seek cheap indulgences and excitements, and can it be wondered at, that, if boys are allowed to spend their evenings and their Sabbaths away from home, and beyond parental oversight, they

should be corrupted? Could it be otherwise, without a miracle?

Parents, it is true, may not know that their sons are in these haunts of vice, but merely not to know that they are there, is not enough. They should know that they are not there, by knowing where they actually are. No parents govern their family aright, who allow their children to be absent from home at night or on the Sabbath without knowing where they are, and with what companions they are associated. To do this, however, implies previous control and discipline in the early stages of childhood, without which the task will be hopeless. Obedience is the fundamental and primary virtue of childhood; for if a child be obedient, the parent can fashion it (so far as human power goes) to any mould he chooses, as the potter fashions the clay. But obedience is the effect only of family government.

We urge this matter of family government, because the evils of its neglect are manifold and spreading. Why are there so many complaints about the education of children, and such difficulty in securing certain improvement? Chiefly because of the neglect of family government. Children that are never taught to obey at home, will not be likely to obey at school; and a disobedient child cannot be a successful scholar. The evil extends from the school and the play-ground to the shop, the store, the counting-room and the office, producing refractory and unmanageable apprentices, clerks, and agents; and thence to the great current of life, mingling elements of discord, collision and trouble with every department of effort: making the quarrels

and difficulties of higher life, and the fights, riots, and mobs of lower life, thus relaxing and weakening the influence of law and order; and paving the way for every wild and lawless outburst of passion in public or private life.

And when to these considerations we add the gloom that gathers around households because of the disgrace that so often settles on the disobedient child; the gray hairs that go down in sorrow to the grave because of filial ingratitude and unkindness; the Elms that sit solitary and sad because of the evil that neglected and unrestrained children have brought down upon themselves and others; and the consequences that ensue to even the third and fourth generation of the disobedient, we gather an argument of resistless force in favor of a more wise and steady government of the family. Unless the parent will require the child to respect his commands when young, he will fail to respect his opinion when older; and if allowed to do as he pleases in childhood, he is not likely to do as his parents please in later life.

But the perception of the evil may be more easy than the discovery or application of the remedy. That remedy will be found in correcting the errors into which parents fall in family government, and training their children first to obedience generally, and then to obedience to what is right. Let us then consider, in brief terms, some common mistakes in family government.

1. *The want of self-government.* This defect manifests itself in several mistakes, especially in the infliction of punishment.

(a) *Punishing in anger.* There are many parents who cannot punish their children, except when angry, and hence who never punish them properly. Even a heathen master would not correct his servant when he was angry, how much more then should a Christian parent avoid such an error? It is much less painful to the parent to chastise in anger, but it is much more likely to sour and provoke the child. Anger rises to meet anger, and the conquest is one of physical force merely. The child is subdued, not softened; punished, but not profited. One chastisement of calm deliberate duty, though in tears of pain to the parent, will do more good than a dozen outbursts of angry excitement.

(b) *Choosing the easiest mode of punishment, rather than that most adapted to the nature of the offence, or the nature of the child.*

This error leads many to resort to the rod as the quickest and easiest mode of punishing, instead of reserving it for an ultimate appeal, and using other modes of punishment, more troublesome, but often more effectual. Susceptibility to bodily pain, is not the only susceptibility to which punishment can appeal.

(c) *Grading the punishment rather to the inconvenience that the offence has caused, than its moral turpitude.*

A child in play destroys some valuable article by sheer accident, and in doing what he has never been forbidden to do, and is harshly and angrily punished on the spot. He is then detected in some trivial falsehood or cruelty, which passes almost unnoticed,

because no one is injured by it. Here is a serious error, and one that tends to derange his whole moral character, by establishing a false standard of judgment. Had the mother of Gibbs punished him properly for his childish amusement of killing flies, her son might never have been a pirate. No act that involves moral turpitude is too trivial to notice, or (if persisted in) too trivial to punish, for these acts are the fruitful seeds of character.

(2) Another error is *a want of wise adaptation of government to the differences of character in the SAME FAMILY.*

Partiality is a very great evil in the management of a family, and one that deserves to be specially guarded against, for it injures alike the petted and the rejected child, and the former often more than the latter. But to treat all dispositions and characters exactly alike, is equally erroneous. There are as marked differences of character in childhood as in manhood, and they will be found often in the same family. Some natures are constitutionally tractable, others the reverse, and to treat both alike, would be like working with wax and iron in the same manner. The first duty of the parent then is to study the character of the child, and then adapt his discipline to that character, so that the hardy olive and the tender vine of the homestead, may each receive the training and culture that their respective natures demand.

(3) *Allowing discipline to be incomplete.* It is unwise to raise an issue between the will of a parent and the will of the child on every trifle. Indeed an absolute issue should be avoided, if possible, by an early train-



ing to obedience. But if an issue is distinctly made, the will of the child should never prevail, cost what it may, for it is a Thermopylæ of life to the child, and the effect of victory on either side will be as enduring as life itself. To allow any compromise, any half-way yielding, is to concede the principle of absolute submission, and thus break the parental rule. Obedience to the command, the whole command, and nothing but the command, must be the point obtained, and the parent who, at any risk, exacts this, will secure in the after-life of the child, the most grateful and reverent recollection of his parental wisdom.

(4) *Postponing all discipline until character is formed.*

Many parents think it cruel to restrain a young child, deeming it too young to control, until it can be reasoned with. But this is a cruelty far more refined, for it lays up a thousand pangs for the little offender, when one at the proper time would have sufficed. A single touch will break off the budding of evil, which, if allowed to grow, will demand many a stroke and wrench for its removal. As soon as a child can understand the meaning of a refusal, it is old enough to learn the first and last lesson of family discipline—submission to parental control. And this occurs in all that are not idiotic or hopelessly stupid, long before they can speak. A quiet, gentle, but firm restraint of the little struggler in the arms of his mother, will save many a painful scene in later life. Character begins to form as soon as the will begins to act, and the will should be controlled as soon as the child can understand a refusal, which, with children of ordi-



nary good sense, will be within the first nine months of life.

(5) *Undue severity.* This is not a common error in our day, except with the brutally ignorant, or the intemperate, but when it does exist, it is one of serious magnitude, though from the difficulty of knowing it by the parent himself, it is not easy of correction.

(6) *Constant fault-finding and scolding.* There are many minor faults in childhood, that are like the branches and sprays from a large bough, all of which will be removed by the removal of the main stem. To be continually fretting and carping at these secondary faults, while the primary causes of heedlessness, waywardness or wilfulness are neglected, is like dipping out the stream and neglecting the fountain. It is an error to use too many words in governing. Instruction demands many words, government few; and these few connected closely with prompt, decisive acts, or they will be mere empty air. A fussy, scolding parent will usually have a careless, disobedient family.

(7) *Vacillation and caprice.* It is difficult for any parent, but especially for those of variable temperament and health, to preserve that uniform bearing toward their children that is requisite. But special effort should be made to do so, for to allow a child to-day to do and say things, or to overcome us by pleading, when to-morrow, because of a change of humor, we will punish and rebuke such liberties, is to injure all good government. Just as a span of horses will make greater speed with less fatigue under a steady rein alone, than they will under an unsteady

rein, with the addition of whip and spur, so a firm, uniform management of a family will do more to secure order, than the most strict severity that is alternated with seasons of laxity.

(8) *Differences of opinion in the united head of the family.*

There must be co-operation in the head, or there will be disobedience among the members of a family. If the father allows the child to disregard the mother's commands because of her physical weakness, or the mother secretly grants what the father has refused, there is a house divided against itself, which cannot stand.

(9) *Deception.* It is marvellous how often even good and intelligent parents will try to satisfy a child by some little deception. It may not always be possible to explain the truth to the mind of a child, and often the resultant impression is more truthful to his mind, if conveyed in fictitious forms, than if presented in bold verities, but beyond all this, (which, after all, is instruction and not government,) there is much governing of children by sheer deception. All appeals to imaginary dangers, old men and old women, wild beasts and savages, warlocks and witches, black things and white, and that circle of terrors that is conjured around childhood to make up for inefficient government; and above all, threatenings of supernatural terrors, ghosts, devils, &c., &c., are pernicious and wicked. If the child believes them, he becomes superstitious and cowardly; if he does not, he becomes a liar or a sceptic, and loses some of his reverence for both the truth and his parents, when he learns that

they have descended to falsehood in order to compass their ends.

(10) *Undue indulgence, and allowing children to do as they please.*

This is, after all, the grand error in our day, and the one that needs most to be corrected. Young America lifts up his claim from the very nursery to the enjoyment of liberty, and liberty is doing as he pleases. Hence we so often see the little brazen faced coquette, where we should see the sweet, unconscious girl; and the beardless *rouè*, where we should see the merry and innocent boy; and a flippant insolence to age, and want of respect for gray hairs, that makes the blood boil often with indignation.

There are some social habits that tend to produce this undue indulgence, arising from the migratory, unsettled life which so many families lead. Their house is not a home so much as a lodging, in which home habits, and permanent arrangements are never formed, and where these are wanting, there is usually undue indulgence of children. The frequent removals of one class of society, the summer migrations of another, the separation of the father from his children by business one half the year, and by relaxation the other; the hurry and rush of our American life, and the consequent invasion of the sacred quietude of home, all tend to weaken the strength of family discipline. The prevalent custom of living in hotels and boarding houses, because of its cheapness, is liable to the same objection. It robs childhood of the most sacred of all the treasures of memory, the recollections of a quiet, happy home. The same thing is true of

those modern customs of life in the basement and show in the parlor, that too often tend to the same result. The family needs not a carryall, not a palace, not a hotel, but a *home*.

There are but two courses for every parent to take: one with Abraham, of whom it was said that he would command his children and his household after him, and that for this reason he should be peculiarly favored; the other, with Eli, whose sons made themselves vile, and he restrained them not, and that for this reason his household should be judged for ever, and his descendants should die before they had reached the flower of their age, or live only to beg bread. And as surely as the duty to obey involves the duty to command, so surely the curse (implied in the blessing appended to the first commandment with promise) shall recoil on those parents who allow their children to break this command, by neglecting to control and govern them. To fail in family government then, is to be accessory to a breach of the fifth commandment, and this command cannot be broken by either parent or child with impunity. If, then, juvenile depravity is to be thoroughly corrected, we must begin the task, by restoring family government.

### III.—THE FAMILY AS A SCHOOL.

The oldest seminary on earth is the family fireside. It is not only the oldest, but the most important and universal; indeed, the only true university, for it is the only educational institute that extends to the whole human race, and all these interests and pur-

suits. Other seminaries reach but few, this reaches all; others take the mind after it has received its mould in a great measure, this takes it from the very beginning of life, when its powers are most plastic; others act but for a few months or years of school-time, this acts from the beginning of life to its close, in youth and maturity, labor and rest, joy and sorrow, and ceases its agency only with life itself; others reach only the surface of our nature, this reaches to the deepest strata of the soul, sweetens or embitters the springs of action, and tinges the whole current of the life, carrying in its deep-lying structure the profoundest and mightiest affections of the human heart. The learning of other seminaries may be forgotten, the formulas and problems, the lines and thoughts of scientific and classic lore may fade from the memory, but the lessons of the fireside and the family are woven with the very warp and woof of the nature, and even in old age, in distant exile from our native land, though the tongue has long ceased to utter the language of its nativity, yet in the evening of life will the tones and the accents of earlier years come back to the old man's thoughts, and the lessons of childhood and youth be repeated in the decrepitude of age. There is a species of parchment manuscripts called *palimpsest*, which contain some recent monkish work of devotion, written over a copy of some ancient classic, but which, by a little care in removing the later writing, will give back the original copy in clear and legible distinctness. Every human soul is such a palimpsest, in which, beneath its superficial contents, there lies an earlier and more indelible tracing



of what was written on the heart, in the fresh, unblotted susceptibility of childhood and youth.

The fact on which we insist is, that however we may act, the family *is* a school, and education *is* taking place, whether we direct it or not. We may neglect our part, but the education will go on, and other teachers will take our place, and carry out the work, for evil, if we do not for good. It is said that however deeply you turn up the soil to the sun, or wherever it finds a lodgment, though on a volcanic rock, or a coral reef in the ocean, yet either from the seeds that seem to lie imbedded in the deepest clay, or from the winds, the waves, the birds, and the countless seed-bearers of nature, there will soon be the putting forth of vegetable life; and if man will not plant the herb, the flower, nor the tree that will bring forth food, fragrance and fruit, these busy culturists will soon bring forth the weed, the brier, and perhaps the poisoned vine to produce disease and death.

Such is the soil of the young heart. Like the earth that we turn up from below, it has deeply embosomed in itself the seeds of evil, that will germinate as soon as it reaches the atmosphere of life, and like the soil lodged on the reef, the winds and waves, the birds and beasts of human things will each deposit their contribution, so that, if *we* plant not the seeds of the right and true, *they* will plant those of bitterness, sadness and sorrow, the harvest of which is sin and perdition. Hence we can never arrest the education of a child—we can only direct it, and see that it is what it should be. What then is the family designed to *e-ducate*, to draw out, or develop in a suitable manner?

(1) *The Physical Nature.* We need not show the connection between a healthy body and a healthy soul or a happy life, for in our dyspeptic country there are but few who have not been taught the lesson by sore experience. How much moral turpitude may be caused by defective physical organization, we cannot tell, but that there is a connection, none can doubt. Much of the disease, feebleness, and premature death of the country is caused by a neglect of the physical education of children. The body only demands simple and wholesome food, clean and sufficient clothing, pure air, and healthful exercise, and in ordinary cases it will develop into vigorous growth. But if children are allowed to cram themselves with the tempting abominations of the pastry-cook and the confectioner; if the stomach of a delicate child is loaded with food that would lie heavily on that of a ploughman; if it is boxed up in heated and tainted rooms, and secluded from the pure air of heaven, either in the crowded saloons of wealth, or the squalid dens of poverty; if it is encouraged to ape the fashions of the rich or the vices of the poor, in dress, demeanor, and amusements, the inevitable result must be feeble bodies and early death, or a sickly and suffering manhood. The family then must attend to the healthful education of the body, as the primary condition of all other education.

(2) *The dispositions and habits.* These facts in character are obscure and insensible in their growth, and yet exert a most important influence on the life. Good dispositions and habits will secure success in life against many disadvantages; whilst the want of them will neutralize the most important advantages in



external circumstances. The culture of these principles of the nature must be in the family, to be entirely successful.

How constant is the influence of temper on ourselves and others! A good temper will bring sweet waters from the very rock of the desert, while a bad temper will open a bitter fountain of Meribah, at every stage of the pilgrimage. But the self-command, forbearance, forgiveness, generous endurance of suffering, and restraint of vindictive emotions, that are implied in good tempers, must be developed in early life, or they will be attained with great difficulty in later. They must be educated in the family.

So is it also with that fine blending of industry and generosity, economy and liberality, prudence and kindness, which make that beautiful model of character, as far removed from the miserly niggard on the one hand, as the silly spendthrift on the other. It must be accomplished in that period of life that comes within the scope of the family.

Humanity and tenderness to inferiors, both in age, domestic rank, and animal life, must be taught here. The tendency to tease a weaker child, worry a servant, or torment a helpless animal until it falls panting and exhausted, and dies in agony, has its origin in thoughtlessness. If not checked it will blunt the finer sensibilities of the soul, and make the character cruel, brutal and unmanly.

These and similar dispositions and habits must be cultivated amid the gentle charities of the fireside and home, or the hardened rind of other habits will make

many a painful effort needful to develop these neglected germs.

(3) *The intellectual character.* On this theme so much has been written, and written so well, and so many facilities exist to aid the parent, that we need only name it in passing, and remark that after all the best infant school is the family, the best text-book the endless questions of the little querist, and the best teacher the patient, gentle, and thoughtful parent.

(4) *The moral and religious character.* The Bible rule in regard to this point is, that children should be brought up “in the *nurture* and *admonition* of the Lord.”\* Christian nurture is such instruction in the great truths and duties of our holy religion as shall give a knowledge of them as full and accurate as the nature of the child will allow; and Christian admonition is such authoritative enforcement of these duties, and application of these truths in daily life, as shall bring them into vital contact with the soul, by the promised blessing of God. Christian education is educating children to be Christians, and nothing short of this will fill up this great conception. Of course we will not be understood to say that mere human education, independent of any divine agency, can make them Christians. But we have no right to draw the distinction that is commonly drawn in practice between youth and maturity, in our aims, so that whilst our great design is to lead the man to a distinct personal Christianity, in the way laid down by the Bible, we take it for granted that a certain period of

\* Eph. vi. 4.

negative existence must elapse in the child, and it must reach the verge of maturity before it becomes capable of an individual experience of the Christian life. This impression unconsciously affects the whole training of children, for they are trained for this intermediate state rather than for Christ, for this world rather than for the next; and though we give them the nurture of good instructions, we do not give them the admonitions of a good education in the Lord.

It is then not enough to constitute Christian education, that we teach our children the best catechisms and formulas of truth, although this is necessary, indeed indispensable. We must train them to be Christians. We must expect the same blessing to follow the means of grace in childhood that we do in maturity. We must take it for granted that our children may be Christians, and train them to the exercise of Christian feelings, the doing of Christian acts, and the living of a Christian life.

Here is the great error of most Christian parents. They separate the nurture from the admonition; they teach, but do not train, their children in the Christian way. Hence they are often perplexed in regard to questions of duty. There are certain amusements, companies, habits, modes of dress, &c., &c., which are in vogue, and which children earnestly desire to adopt, and the parent is in doubt whether he should not do as others do in these matters. Were it a question for himself, he could easily decide it, for these are not suitable for a Christian; but his children not being Christians, the same rule will not, as he thinks, apply to them. But why? Not a syllable of Scripture war-

rants this sliding scale of duty. What is wrong for the educated Christian, the fully developed man of God, is wrong for the man or the child who is receiving a Christian education. We know of no lower rule than this, for we know of no rule of conduct but the Bible, and this gives but one standard to which all are required to conform. By what warrant children are exempted from this rule, we know not.

If it be said that this rule is too strict, we ask for any other that has God's sanction. If it be unfashionable, we have to deal, not with the fashions of man, but the will of God. If it be said that this will make mopes and hypocrites, we reply, not unless we are mopes and hypocrites ourselves. If our religion, in spite of all our troubles and sins, has not made us unhappy, neither will it our children, if taught to them aright. True, if we confine our education to the memorizing of religious formulas, and the imposition of a few restraints, it may have that effect; but this is not Christian education. So far is it from being true that there is any peculiar repugnance in the young mind toward the great truths of religion, there is no period in life when the soul more instinctively opens to those great truths than in childhood. God, heaven, eternity, hell, judgment, and kindred themes come home to the heart of a child with the force of realities, to an extent that is never reached in later life, by any effort of our own. If this instinctive tendency of the thoughts be properly fostered, so far from producing gloom, it will brighten nature with some of the light, while it makes it lovely with some of the purity, of

the heavenly things in which its thoughts so often expatiate.

As to the danger of prejudicing children in favor of any system of religious faith, the reply of Coleridge to Thelwall, when he answered this objection by showing him his garden which he had been unwilling to prejudice in favor of flowers and fruits, and which, in consequence, had perversely chosen to grow up in weeds, is complete. If we do not educate them to the religion of God, others will to the service of Satan, and when we come at last with our seed we will find the ground pre-occupied, and the education already completed. If we can repose our own souls on our religion, we surely can trust our children's to it also; and if we are willing to prejudice them in favor of science and literature, we need not be so fearful of doing the same thing in reference to religion.

The most serious objection is the alleged failure of this education in so many cases, and the old saw that "the parson's children are the worst in the parish." Now without adverting to the fact that this saw had its origin at a time when parsons were not much better than their people, if so good; or to the fact that Christians, whether ministers or people, do not always educate their children in a Christian way, and therefore that this is aside from the true question, we meet the intention of the objection with an emphatic denial. It is not true that the children of the religious are generally worse than those of their religious; much less is it true that those who have been religiously educated, become generally irreligious. It were in flat contradiction to the very laws of human nature if it were



so, and would confound all our rules of rational psychology. But we are willing to leave it to the test of facts, and shall quote some statistics that were collected in New England for the purpose of testing this question, and published in the New England Herald.

“In the families of thirty-five ministers there are one hundred and forty-one children, fifteen years old and upward—of these, eighty-nine are professors of religion; fifteen are hopefully pious, but have not made a profession; and nineteen are ministers, or preparing for the ministry. Four sons are intemperate—the mother of one of them is not a pious woman. The remaining thirty-three sustain a good moral character.

“In the families of one hundred and seventy-two deacons, there are seven hundred and ninety-six children, fifteen years old and upward, of whom four hundred and fifty are professors of religion; forty-six hopefully pious, but have not made a profession; and seventeen ministers. Sixteen are intemperate; three of these were excommunicated from the church for this crime. The fathers of three of them use strong drink, and the fathers of two others are strongly opposed to temperance societies. The mother of one was excommunicated for the sin. The remaining two hundred and eighty-four, with very few exceptions, are respectable, useful citizens.

“In the families of forty-two ministers there are ninety-nine children between five and fifteen years of age, of whom seven are professors, and two are hopefully pious, but not professors.

“In the families of eighty-five deacons are one hundred and ninety-nine between the ages of five and

fifteen, of whom seventeen are professors, and seventeen are pious, but not professors.

“In view of these facts, will any one still maintain that this proverb is true, ‘that ministers’ children are the worst children in the world,’ in its general application to the families of ministers and deacons? If so, let him select, in the several towns of this State, two hundred and seven families, embracing nine hundred and thirty-seven children over fifteen years of age, of whom five hundred and thirty-nine are professors of religion, sixty ministers, and among whom there are but twenty who are intemperate. But when he has done this, his point is not proved—for he must show that these nine hundred and thirty-seven are more respectable, more moral, and more religious than the same number among the children of ministers and deacons.”

There are other statistics to the same effect that have been collected from theological seminaries and similar institutions, showing that the great majority of those who are now religious, have been religiously educated, and as the number of such is increasing, showing that the majority of those thus trained have not departed from their training.

We append the following from a recent newspaper, collected at one of our largest theological seminaries, where young men are gathered from nearly every part of the Union. The correspondent of the paper writes as follows :

“It has been ascertained, upon careful inquiry, that of one hundred and twenty students in this Seminary this session, ninety-five had both parents pious,



eighteen had pious mothers only, one a pious father only, and five had neither of their parents pious. Of the whole number, twenty-two, or about one-fifth, were sons of ministers, and a large proportion of the remainder, sons of ruling elders.”

The different classes stand as follows :

	Both pa- rents pious.	Mothers only pious.	Fathers only pious.	Neither pa- rents pious	Ministers' sons.
1st Class,*	37	5		3	7
2d Class,	26	8	1	2	5
3d Class,	32	5			10
	95	18	1	5	22

Indeed the history of the Church is crowded with proofs of this fact. The patriarchs, apostles and prophets were generally children of piety. The Augustines, Luthers, Latimers, Taylors, Howes, Baxters, Flavels, Doddridges, Wattses, Henrys, Cecils, Newtons, Edwardses, Dwights, Brainerds, and countless others have been children of pious parents, fulfilling the promise that is appended to a training of children in the way they should go. Indeed there have been but few eminent for piety, who were not children of pious parents. These facts then stand in direct contradiction to this sneering objection, and show that this is no exception to any other kind of training.

The value of a religious education, (even if our views be limited to this life,) its tendency to develop the very attributes of character that ensure success in life; the shield of safety which it throws un-

\* Including one resident graduate.

seen around the young in the hour of temptation ; and the ten thousand fibres of influence that it pushes into the unseen and eternal, drawing thus a richer life from these deep-lying sources, all combine to urge parents to secure it to their offspring.

Such, then, is the family as a school. It must be a place of education, and its agencies are as pervading and ceaseless as those of the atmosphere on the earth that it envelopes. The teachers in this seminary are countless. The words of direct instruction are the smallest part of these educational agencies. The smile of love that looks down on the nestling babe ; the lullaby of hymns that soothes its infant slumbers ; the placid face of content, or the anxious front of uneasy and complaining fretfulness ; the gentle tones of kindness, or the grating accents of anger ; the loving light of meek-eyed charity, or the scowling brows of fierce revenge ; the words that drop at the fireside or the table unheeded, or the gossip of the day ; the visitors and friends ; the servants and companions ; the books and newspapers ; the habits of acting and speaking in regard to holy things ; all these, and ten thousand yet more invisible and impalpable things, are ceaselessly acting to educate and train the forming characters of the children of a family.

Geologists show us the ripple marks, and rain drops in the sand-stone, which was once the beach of an ancient sea, and which bears in these enduring marks the memorial of some play of the summer waves, or some dropping of the summer shower in the remote, incalculable past, which, light as they seemed to be, have left these perpetual traces

of their presence to a distant future. So the influences that circle round the young soul may be as light as the zephyrs that roll softly up the gentle wave as it reaches the smiling strand, or as transient as the shower whose hasty drops are dotted on its surface; yet when ages of unmeasured cycles shall have rolled away, the ripple-marks and rain-drops of these passing facts shall be found chiselled into the enduring character, as with the point of a diamond upon the rock forever.

#### IV.—THE FAMILY AS A CHURCH.

The roots of all good and enduring things must take hold of the religious element in the nature of man, and the religious facts in the government of God. Unless these exhaustless sources give vitality to any human thing, it must soon droop and die. Hence, if the family would put forth a rich and flourishing life, it must include among its elements a family religion. We propose, then, to look at the family as a *Church*.

It is, of course, not in a technical sense that we term the family a church, but in the general sense of a religious institution. Just as the Jewish people were at once a government, a school, (Gal. iii. 24, 25), and a church, so the entire significance of the family institution is not exhausted, until we have regarded it not only as a controlling and educating, but also as a religious institute, designed like the household of faith in its stricter form, to train souls for God. This is expressly taught in Mal. ii. 15, when the training of a godly seed is stated as the grand object of the family institution. Hence as a divine institute,

with a regular and permanent organization, to train souls for God and for eternal life, we are warranted in designating the family as a church, an *ecclesia*, a collective organization *called out* from the mass, and united together for a religious purpose.

Family religion, then, we regard as the root of all right family education or government, having the promise of the life that now is, and that which is to come. The household church implies these in its very nature, a household altar, and a household priest, or in other words, family worship.

It is true that there is no specific command in the Bible to worship God in the family, but it is also true that the want of such command has never been the real reason or motive that led to its omission. Family worship is older than the Bible, and hence, perhaps, it has not been specifically commanded there. The first family altar was erected in the very sight of Eden, and the first family worship was older than the act of writing itself, and needed not a recorded command to continue its existence. The Bible found it an existing institution; a form of worship in which the father and the priest were combined, and it did not therefore enjoin its obligation any more than that of the family itself. The holiest men of old were the most faithful observers of this duty; and on the summit of Ararat, beneath the oak of Mamre, in the land of Uz, and in the families of Joshua, the warrior judge, David, the warrior king, and Cornelius, the warrior saint, we have the finest illustrations of the compatibility of family worship with the most arduous and eminent positions in human society. The antiquity and natural force of

the duty is evinced by the fact that no nation on earth is found without it. The Chaldean had his Teraphim; the Greek and Roman their Lares and Penates; the Hindoo and Chinese their household shrines and deities, before which daily smoke the fragrant offering of sandal wood or rich perfume; the Mohammedan virtually practises it; and even the poor African hangs the door of his hovel with fetishes and greegrees, that they may lift up a constant family deprecation of the evils that he fears may come upon his household. Hence it is passing strange, that the religion that has most blessed the family, should receive the most niggardly acknowledgment of that blessing in the universal duty of family worship.

Did we believe that a formal argument was needful, it were not difficult to construct one, the force of which could not be fairly evaded; but motives rather than arguments are needed on this point. To some there may be a motive in the exquisite beauty and fitness of the duty, as it is set forth in that inimitable picture of humble piety and lowly content, the Cotter's Saturday Night. But few will begin and none continue, the duty from the force of this motive, for poetry is not piety, and beauty is the flower, not the root, of religion.

The grand motive is drawn from the fact that it is right, and that God will as surely bless this duty and answer this prayer, as any other that man offers for His blessing. Like some protecting rod that averts the bolt from the bosom of the dark cloud, so the ascending supplication of the household altar will deprecate the curse that has been threatened upon the



heathen, and the families that call not on God's name.

Indeed, in itself, it embodies a hallowing influence that pleads for its observance. It must needs be, that trials will enter a household. The conflict of wishes, the clashing of views, and a thousand other causes will ruffle the temper and produce jar and friction in the machinery of the family. There is needed then some daily agency that shall softly enfold the homestead with its hallowed and soothing power, and restore the fine, harmonious play of its various parts. The father needs that which shall gently lift away from his thoughts the disquieting burden of his daily business. The mother that which shall smooth down the fretting irritation of her unceasing toil and trial; and the child and domestic that which shall neutralize the countless agencies of evil that ever beset them. And what so well adapted to do this as for all to gather, when the day is done, around the holy page, and pour a united supplication and acknowledgment to that sleepless Power whose protection and scrutiny are ever around their path, and who will bring all things at last into judgment? And when darker and sadder days begin to shadow the home, what can cheer and brighten the sinking heart so finely as this standing resort to that fatherly One who can make the tears of the loneliest sorrow to be the seed-pearls of the brightest crown?

And what shall cast a stronger tie around the hearts of the young? They may feel but little interest at the time in these daily devotions, but the fragrance of that morning and evening incense shall



linger around the soul long after the altar from which it ascended has fallen into dust. Even in the scene of temptation, the theatre, the ball-room, and the place of godless pleasure, as the young man remembers that loved ones at home are bending around the family shrine, and quivering lips are uttering the name of the absent child, the holy vision of this evening prayer shall come around the yielding heart as a talisman of resistless power against temptation. The home of childhood may pass into other hands, or its walls may crumble into dust, but the form of him that bent in reverence over the holy page, and the voice whose faltering accents went up in supplication to heaven, shall never be forgotten, but remain among the undying memories of the past.

Can a parent, then, afford to lose this powerful agency in shielding his child from evil? Shall the trivial excuses of a want of fluency, or time, or fear of ridicule, or any other evasion warrant the neglect of so precious an influence? The memory of the family prayer has again and again been the means of reclaiming a wandering prodigal, and bringing him back to God, long after the lips that uttered the prayer had mouldered into dust. And can any parent forego an agency so important as this? Then let no excuse be admitted as long as the lips can utter the prayer of the publican, or repeat the precious words that Christ taught to His disciples, or use the excellent forms that have been provided to meet the wants of the family. The family may be small, but cannot be smaller than John Howard's, when, with his valet, he made his memorable tours of philanthropy, and

yet, never omitted to observe with that valet the seasons of daily prayer. Then let the ark of God be brought into the house, and it shall be blessed as that of Obed-edom, and "the voice of rejoicing and salvation shall be in the tabernacles of the righteous."

But family religion involves more than family worship. As all religion is included in love, so all family religion is contained in family love; and where there is this genuine love to God and one another, the family is not only a church, but an earthly type of heaven.

It may perhaps be thought by some that the standard of family life presented in these pages is too high. We have only to reply that it is not higher than the standard of individual life that God has set before us in the Bible, and no high attainments in either one or the other can be made without a high standard. Human frailty and the inertness and friction of human depravity will always modify the practical result of any theory, but it is not the less true that the theory must not be lowered to the practice, but the practice raised to the theory. Let us strive to evolve a higher idea of the family in the minds of men, and we shall also evolve a higher type of family training, and thus correct juvenile depravity at its very source.

We therefore sum up a few hints in conclusion, that embody the principles of the foregoing essay, attention to which will tend to make a happy home and a virtuous family.

1. Learn to govern yourselves, and to be gentle and patient.

2. Guard your tempers, especially in seasons of ill-health, irritation, and trouble, and soften them by prayer, penitence, and a sense of your own short comings and errors.

3. Never speak or act in anger, until you have prayed over your words or acts, and concluded that Christ would have done so, in your place.

4. Remember that valuable as is the gift of speech, the gift of silence is often much more so.

5. Do not expect too much from others, but remember that all have an evil nature, whose developments we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.

6. Never retort a sharp or angry word. It is the second word that makes the quarrel.

7. Beware of the first disagreement.

8. Learn to speak in a gentle tone of voice.

9. Learn to say kind and pleasant things whenever an opportunity offers.

10. Study the character of each one, and sympathize with them in their troubles, however small.

11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.

12. Avoid moods and pets, and fits of sulkiness.

13. Learn to deny yourself, and to prefer others.

14. Beware of meddlers and tale-bearers.

15. Never charge a bad motive, if a good one is conceivable.

16. Be gentle but firm with children.

17. Do not allow your children to be away from home at night, without knowing where they are.

18. Do not allow them to go where they please on the Sabbath.

19. Do not furnish them much spending money.

20. Remember the grave, the judgment seat, and the scenes of eternity, and so order your home on earth, that you shall have a home in heaven.



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AN  
ESSAY  
ON  
JUVENILE DELINQUENCY.

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“SCRIBERE JUSSIT AMOR.”

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*“Babel may have split the dialects of earth into a thousand tongues ; but, amidst them all, the old vernacular of anguish still survives.”—HAMILTON.*

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## AN ESSAY ON JUVENILE DELINQUENCY.

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HUMAN folly, clothed in the robes of wisdom, is made manifest by the laws which have been passed to punish criminals. Laws exist, because men are prone to evil and have committed, and still continue to perpetrate, crimes of various degrees of enormity. They are intended to be a "terror to evil-doers." A learned author has said, that "the end or final cause of human punishment," is "as a precaution against future offences of the same kind."

Punishments are said to prevent crime in three ways: by the amendment of the offenders, by deterring others through the dread of example, or "by depriving the party injuring of the power to do future mischief." How far human laws have been successful in accomplishing these various ends, is easily learned, by turning to the criminal records of this and every other country. Few persons are amended and few deterred; the law, then, acts chiefly by its power to incarcerate; and thus, while under temporary restraint, prevents the individual from committing depredations. Among the prevalent errors of the community, may be mentioned the idea that the punishment is an atonement or expiation for the crime. An unfortunate commingling of the Jewish code with the pre-

cepts of our Saviour, which has tended to demoralize the people.

Nearly all the efforts of those who have undertaken to reform society, have failed to accomplish the desired end, because they have turned their attention to the criminal code. Some desire to make it more mild, others to add page to page, and penalty to penalty. Neither the exercise of a maudlin philanthropy, nor of undue severity, will eradicate the evils under which we labor. We must strike at the root—remove causes, and cure the moral insanity\* which leads to the commission of crimes.

Convinced that our aim should be to form good, rather than to *reform* bad character, I shall attempt to point out the causes of Juvenile Delinquency, and endeavor to suggest remedies. Notwithstanding many admirable essays have been written which have a bearing upon this subject, I shall write as if all persons were ignorant of the facts which I am about to state. Many may not have seen them recorded. Others may have read, but have failed to give them due consideration.

The statements upon which I base my opinions, and from which I draw my conclusions, cannot be too firmly fixed in the mind. In an essay intended for popular perusal, many things may be stated which, to some readers, will appear trite and “familiar as household words.” But the writer is not one of those who shut their eyes to the light of truth, and believe that the “sovereign people” have attained to the per-

\* This phrase, (if not inappropriate in this connection,) is liable to grave misconstruction.—PUB.

fection of human wisdom. He will, therefore, write for the instruction of *the masses*, those upon whom the patriotic politician places so much reliance—before an election.

Ignorance of the true state of affairs, and a misapprehension of the means by which crimes are to be eradicated, have led to an unwise multiplication of cures, instead of a sagacious removal of the cause. He who discovers a *cure*, is a benefactor to the diseased; whilst he who points out and removes a cause, or—if this is too deeply hidden for the keen eye of scientific investigation—sets up a beacon which shall warn of danger, and thus prevents an evil, is a benefactor to mankind. The “world” has been much improved; not, however, by the action of laws enacted to punish criminals, but through the instrumentality of means which act upon the better nature of man, and make good more pleasant than evil. The writer of this is a reformer, without one particle of sympathy with any of the “peoples’-rights,” radical-reform movements, which have for their object an uprooting of the foundations of society—which pull down all that is lofty and beautiful, instead of upraising all that is grovelling and deformed. The causes of Juvenile Delinquency are so deeply rooted in the body politic, that it will be impossible to eradicate them by violent or hasty measures. The preventive remedies which I shall suggest, will require time, steady perseverance, and an unfaltering faith in their power, in order to produce the desired effect.

## SECTION I.

Reason's comparing balance rules the whole,  
Man, but for that, no action could attend,  
And, but for this, were active to no end :  
Fix'd like a plant on his peculiar spot,  
To draw nutrition, propagate, and rot ;  
Or, meteor-like, flame lawless through the void,  
Destroying others, by himself destroy'd.—POPE.

Ignorance is a cause of crime. To prove this assertion it is necessary to appeal to figures and statistics. I shall be careful to avoid the error of confusing an antecedent with a cause. Let us, then, carefully examine, not imitating that class of wise-acres who come at knowledge by intuition, but “of a duller intellect than they, propose to ourselves to turn our regards to the world itself and its parts ;” or, in other words, we shall lay before the reader some facts, and endeavor to prove, that *education*, complete in all its parts—physical, moral and mental—would banish crime, by eradicating the cause. He who upholds the negative of this question, will answer before he has heard my exposition, “Why, we have colleges, schools and churches. Besides, there is the instance of Mr. A., a highly educated man, who committed murder ; and of Mr. B., a graduate of a college, who forged.” “’Tis true, and pity ’tis, ’tis true,” he will be able to add a few more striking examples of criminality among educated men. But, I must be allowed to say, these men were not educated, in the true sense of the term. Even if the murderer, or forger, has learned to demonstrate a problem in Euclid, scan a line in Horace, speak French, or write Latin verses,

he has cultivated only the intellectual, and neglected the moral. He has gained knowledge, and not wisdom; for, "the fear of the Lord is the beginning of wisdom."

The world is deluded by the idea, that to educate a child, is to teach it such lessons as are commonly taught in schools. This is one of the reasons why boys are depraved, who are usually styled educated; they have been taught how to read and write, but salutary moral and religious lessons have not been impressed upon them. The head and its instrument, the hand, have been given the power to do evil more skilfully, whilst the heart, as to all good, has been left blank. But if, assuming ignorance to be a cause of crime, I can show that in proportion to the darkness of the mental, there is obliquity of the moral faculties, and that a greater number of crimes are committed by ignorant persons, than by those with even a partial education, I have proved sufficient. If we compare the actions of a hundred men who can read and write with those of a like number utterly ignorant, and find twenty-five of the former and seventy-five of the latter, convicted of breaches of the laws, we may set this down as a rule,—the more ignorance the more crime.

Before attempting to illustrate my position by figures, let me ask the reader to glance round upon his neighbors. Who is it that you see dragged by a constable through the streets amid the jibes and jeers of a mocking crowd? Who applies to a building the torch of the incendiary? Who, in the dead of night, enters the house of the care-worn citizen and



robs him of the fruits of his honest industry, and, sometimes, adds murder to burglary? Are these educated citizens? If not, you will begin to perceive that there is some connection between ignorance and crime; that if not constantly, they are frequently intimate companions.

"But," says one, "I know a great many very decent people who can neither read nor write, who, I am certain, would not break open a house, or commit murder." Quite like Polonius; and a sentiment worthy the mouth of that doting old gentleman! "Ah," says another, who hugs his fond conceit to his bosom, "I know plenty of people who take a drink, and never do any one the least harm." The oracles who utter these wise sayings, argue, first, that the ignorant person is not more likely to commit crime than the educated man; second, that because A. never did any harm when he was drunk, "to any one except himself," consequently, B., C. and D. never will.

I shall take the liberty to quote from the pages of "The School," because I find in that work facts carefully collected, which should prove conclusively to any candid mind, the affirmative of the question under discussion. It is a matter of common observation, that the abodes of vice and immorality are the haunts of ignorance. You must be aware of this, if you read the notices of "arrests," and understand the geography of your own city. Institute a comparison between countries, and you will find that just in proportion to the intelligence of the community, the number of crimes diminishes. It is well known that the people of England are better educated than those of Spain.

In the year 1826, in the former, the convictions for murder were *thirteen*, and for maiming with intent to kill, *fourteen*. In the latter, during the same year, there were *twelve hundred and thirty-three* convictions for murder, and for maiming with intent to kill, *seventeen hundred and seventy-three*. "If the different countries of the world be arranged according to the state of education, they will also be found to be arranged, with few exceptions, according to wealth, morals and general happiness." But, examine more closely. Compare different parts of the same country. "If you take the four best instructed counties of England, and also the four worst instructed, it will be found that the average amount of crime is almost exactly in the *inverse* ratio of the average amount of instruction.

The four best instructed counties of England are :—  
Rutland, having 1 school to every 625 inhabitants.

Westminster,	1	"	"	696	"
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Cumberland,	1	"	"	736	"
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Middlesex,	1	"	"	747	"
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or an average of	1	"	"	701	"
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and 1 criminal conviction per ann. to every 718 inhab.

"	"	"	"	2201	"
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"	"	"	"	1101	"
---	---	---	---	------	---

"	"	"	"	415	"
---	---	---	---	-----	---

average "	"	"	"	1108	"
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The four worst instructed counties are :—

Northampton, 1 school to every 1757 inhabitants.

Dorset,	1	"	"	1435	"
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Somerset,	1	"	"	1427	"
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Hereford,	1	"	"	1386	"
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or an average of	1	"	"	1501	"
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and 1 criminal conviction per ann. to every 601 inhab.					
“	“	“	“	610	“
“	“	“	“	393	“
“	“	“	“	596	“
average “	“	“	“	550	“

The most prejudiced person must acknowledge that both individual and national character are elevated by education. There is a much greater diffusion of knowledge in the present day than in the seventeenth century. The poorest artizan now enjoys luxuries, which a queen could not then command. Macaulay says: “Could the England of 1685 be, by some magical process, set before our eyes, we should not know one landscape in a hundred, or one building in ten thousand. Many thousands of square miles which are now rich corn land and meadow, intersected by green hedge rows, and dotted with villages and pleasant country-seats, would appear as moors overgrown with furze, or fens abandoned to wild ducks. We should see straggling huts built of wood and covered with thatch, where now we see manufacturing towns and seaports renowned to the farthest ends of the world.” But the people are as much changed as the country; changed in manners and morals. Thus speaking of the English squire of the seventeenth century, the same author says: “His ignorance and uncouthness, his low tastes and gross phrases, would, in our time, be considered as indicating a nature and a breeding thoroughly plebeian;” he was also “a man with the deportment and the vocabulary and the accent of a carter.”

As knowledge has been disseminated, there has

been a development of morality ; the finer feelings of human nature have found full vent for the exercise of their benevolent purposes. In times when ignorance prevailed, “husbands of decent station were not ashamed to beat their wives. A man pressed to death for refusing to plead, or a woman burned for coining, excited less sympathy than is now felt for a galled horse or an over-driven ox. The prisons were hells on earth, seminaries of every crime and of every disease.” The reader must acknowledge that it is education which has converted the noisome fen into a rich pasture—the prison, or “hell on earth,” into a refuge where fallen nature is restored, by the aid of kindness and divine truth, to that place in society where honourable men love to dwell.

It is asserted that crime has increased notwithstanding the diffusion of knowledge. This is not true. The returns of criminal convictions in the State of New York, show that the increase of crime has not been greater than the increase of population ; while those crimes which depend upon the use of knowledge for their successful perpetration, have diminished. Let it be remembered, that although we are teaching a great number of children every year, the extraordinary influx of foreigners, most of whom are utterly ignorant, has tended to swell the list of convictions. Two hundred and twenty-nine thousand four hundred and ninety-two foreigners were landed on our shores in the year 1848. (This number includes only those who were entered at the custom-house ; an immense horde pours in from the British Provinces. But many find their way in without regular entry.) In

the ten years from 1841 to 1851, the population of Ireland decreased 1,659,330. I need not tell my readers where this host found a resting-place. An examination of all the principal prisons in the United States, some years ago, demonstrated that one-third of the convicts are foreigners. In the State of New York, the proportion is larger, "being, in some years, nearly *one-half*." This will account for the apparent increase of crime in this country.

Look a little further. In the report of the Inspectors of Prisons, in the State of New York, I find the following statement:—"Of 732 convicts at Auburn prison, 517 were never instructed in any trade or calling, whereby to earn a subsistence; 308 had been deprived of a home before 16 years of age; 191 were deprived of one, and 181 of both parents, before 16 years of age; 468 had received no religious or moral instruction, and 512 had never read the Bible or attended divine service." A critical examination of the convicts in the other prisons would exhibit a still more deplorable picture of neglected education, and early abandonment to vice and crime.

"Of 694 males at the Sing Sing Prison, 346 were under 20 at the time of their conviction; 487 had never been taught a trade; 60 could not read, and 149 could read only indifferently.

"Of the 114 convicts at Clinton, 10 could not read, and 29 could read only. At the female prison, we find that of the 71 remaining in December last, 25 could neither read nor write, 17 could read only, and the balance had received very limited instruction in the elementary branches." Only 38 were natives of



the United States :—a large proportion ; but as many of them were quite young when convicted, and as in most of the Houses of Refuge, a large proportion of those who are not foreigners, are the children of foreigners, we can account for the large number of “ natives ” on the lists of criminals.

“ The number of convictions in the courts of record of New York State, from 1840 to 1848, inclusive, were stated to be 27,949 ; of which number 26,225 were persons who had no education whatever.”

The reports of the Houses of Refuge of Philadelphia and New York, show also, the connection between ignorance and Juvenile Delinquency. Thus, in 1852, there were 145 pupils admitted to the Philadelphia House of Refuge. Of these, 18 did not know the alphabet ; 74 did not know the multiplication table ; 62 could not write.

In a report of the New York Society for the Reformation of Juvenile Delinquents, I find it stated, that of 277 boys received into the school, 31 did not know the alphabet ; 121 could spell easy words ; 88 could read easy lessons ; 23 could read books generally ; and 14 could read well.

The proportion of foreigners in the latter establishment is very great—221 to 45 Americans.

The average age of the boys in the Philadelphia institution, was 14 years ; of girls, 15 years. In New York, the average age of 293 children, of both sexes, was nearly 14 years. Take the number in both houses, 438, and compare the attainments with the ages,—bearing in mind that of the 293 in the New York, only



14 were under 10 years of age—and we find 40 of the 438 could read well.

In the New York House of Refuge alone, 38 were 12 years old; 40 were 13 years; 56 were 14 years; 60 were 15 years; 36 were 16 years; 16 were 17 years; and 1 was 18 years.

In this last-named institution a large majority of the inmates are foreigners; in Philadelphia they are foreigners, or children of this class of population;—in both cases affected by the ignorance of the parents. We may assume the advancement in knowledge as a criterion by which to judge of the care and moral culture a child has received.

A fact worthy of notice in this connection, was stated by Judge Kelley, in his address at the opening of the Philadelphia House of Refuge for Colored Children: “No graduate of the High School has ever been arraigned before the courts on a criminal charge; and no pupil of any Public School, who had passed the third division of a Grammar School, is known to have been convicted.” One exception, of a peculiar character, has, however, occurred since the utterance of the above.

The Directors of the Ohio Penitentiary state, that “it is an erroneous impression, that the convicts are intelligent, shrewd men, whose minds have been perverted to vice, rather than blunderers into low and vicious habits, and ultimately into the commission of crime, from idleness, ignorance and obtuseness of mental vision. Of 276 convicts, nearly all below mediocrity, 175 are grossly ignorant; and, in point of education, scarcely capable of transacting the ordinary

business of life." Bishop Potter states further, that, comparing the number of white adults who cannot read and write, adding a due proportion of colored persons and children, we shall find about one twenty-ninth of the population who are unable to read and write. If education does not diminish crime, there should be a similar proportion found among the convicts. That is, one in twenty-nine should be unable to read, and the rest should be educated. But what is the true state of the case : one in two, instead of one in twenty-nine, are unable to read ; "showing that the tendency to crime among the ignorant is fourteen and a-half times greater than it ought to be, on the supposition that education has no tendency to diminish crime."

I have just met with an extract from the "*Promenade en Amerique*," by Mons. J. J. Ampère. This traveller, when speaking of our Public Schools, makes these remarks :—"It is firmly believed here that education is favorable to morals. Elsewhere the theory is doubted ; and the United States have furnished evidence to the contrary. Messieurs de Beaumont and de Tocqueville, in their examinations into the Penitentiary system of this country, have instanced Connecticut, where learning is widely diffused, and where, at the time of their visit, crime had increased. Such anomalies have been remarked in several European States." New York is also mentioned ; and it is stated that crime is on the increase. I have shown the immense number of uneducated foreigners who annually make a descent upon our shores, and aid in peopling, before many years, our jails and almshouses.

I have shown that the inmates of jails do not come from among the educated, and do come from that class of our population who are sent to us from *ignorant* Europe.

The translator of the authors above named, (M. Lieber,) says Ampère, "has looked into the subject, and, after having shown how some circumstances may modify the habitual influence of education, he has concluded that instruction is not absolutely a good." But in the same sentence, this translator is represented to believe, "that nothing can be more dangerous in society, than a man who cannot read; and I (Ampère) think him in the right. Indeed, such a man is, in one sense, out of the world; one of the avenues of enjoyment is closed to him; he has one sense less; and hence, that sense of degradation which sometimes leads to crime."

There is certainly a strange contradiction in the clauses of the same paragraph;—education increases crime, and yet, an ignorant man is the most dangerous to society.

I would beg Messieurs Lieber, de Tocqueville and Beaumont to re-examine this subject and to answer the following questions. Has crime increased in greater proportion than population? Has the increase of crime borne no relation to the increase of population by emigration? Are emigrants, as a body, educated or ignorant? Do the records of the prisons of the United States show that the number of *educated convicts* has increased in the same ratio that schools have been multiplied?

Few persons are good observers, and many men

write theories which they imagine to be facts. Let Ampère compare the different districts of France, Italy, Germany, &c., one with another. Let him compare nation with nation, and he must be totally devoid of reason, if he persists in reiterating the exploded notion that education increases crime. Is educated Scotland of to-day no better than ignorant Scotland of two centuries ago? The duration of the reign of most sovereigns, in enlightened nations, is bounded by the natural period of their life. A few centuries ago, when ignorance prevailed, a king hardly placed his foot upon the steps of his throne, before a brutal and ignorant nobility slaughtered him.

Would Ireland present the spectacle of a deserted kingdom, if her population had been educated? Why are her towns desolate, and her hamlets crumbling into ruin, and why are her green hills depopulated? If ignorance is a blessing, or "education not a positive good," then ought poor Ireland to be one of the most prosperous nations on the face of the earth. Mexico and South America should, instead of falling into the rear rank of nations, be models of strength and prosperity; their people should be happy, and their *governments stable*.

There are many persons who will deny that ignorance is a cause of crime; yet these same persons display a great deal of anxiety with regard to the *schooling*, at least, of their children. They will spend large sums of money upon what they call their education. Parent, let me ask you why you educate your child? Is it not because you think it will put him in the way of "succeeding in life"—of gaining comforts and inde-

pendence? It is expected that the education you bestow upon him will make him succeed—be “better off”—“rise in the world;” the incentives to wickedness will be removed, and he will be a source of pride instead of sending your “grey hairs in sorrow to the grave.” You do not educate your child merely because he has “his living to make;” for in many cases you have the means of leaving him a competency. If education elevates one man, it will produce the same effect upon all men. Ignorance is a cause of poverty, or rather, of that want of forecast which leads to poverty, and its attendant, crime.

Is it not among the ignorant poor that we find that vandalism which destroys public and private property? Who is to teach a child its duties towards his fellow-men? An ignorant father or mother? If a mother cannot read and write, it is highly probable that she will not understand her duties towards God, her neighbor, or her family. Visit the abodes of the working classes; where you find cleanliness and order, you may rest assured there has been some educating influence at work. There has been an illuminating process in the shape of religious teaching, which has cleared up the mental and moral obscurity.

I repeat, then, that ignorance on the part of the parents, making them vicious, brutal and degraded, places the children in such a position, that nothing short of a miracle can save them from the consequences of ignorance—juvenile delinquency.



## SECTION II.

“God made the country, and man made the town,  
What wouder then that health and virtue, gifts  
That alone can make sweet the bitter draughts  
That life holds out to all, should most abound,  
And least be threaten'd in the fields and groves?”

“The grand idea of humanity, of the importance of man as man, is spreading silently, but surely. Not that the worth of the human being is at all understood as it should be; but the truth is glimmering through the darkness. A faint consciousness of it has seized on the public mind. Even the most abject portions of society are visited by some dreams of a better condition for which they were designed. The grand doctrine, that every human being should have the means of self-culture, of progress in knowledge and virtue, of health, comfort and happiness, of exercising the powers and affections of a man, this is slowly taking its place as the highest social truth. That the world was made for all, and not for a few; that society is to care for all; that no human being shall perish but through his own fault; that the great end of government is, to spread a shield over the rights of all,—these propositions are growing into axioms, and the spirit of them is coming forth in all the departments of life.”  
—CHANNING.

The social position of that class in the community from whose ranks the majority of juvenile delinquents issue, to disturb the peace of the neighborhood, and to take their first lessons in crime, is a cause of depravity. Ignorance keeps men poor, and poverty degrades them, so that they are obliged to live in a condition of life in which every inducement to a depraved existence is held out. It is almost impossible for the poor (I use the term in a general sense, not meaning those alone who receive alms,) to train up children in habits of order, obedience, sobriety and economy. Ignorance, poverty and vice are the unholy inmates of the same house.

Domestic causes of depravity exist, such as the evil example of vicious parents, without one single



counteracting influence. Besides this the absence of those comforts which make home attractive, produces its effect upon the nature of boys and girls. Girls in the lower, and boys in all classes of the community, delight to roam about. Parents, even in "comfortable circumstances," find it difficult to restrain the propensity of children to avoid the confinement of the family circle: although they can call to their aid many inducements, such as books, conversation, music and physical pleasures. But the poor man, and the widow, with one small room, in a damp, dark, noisome court, into which the rays of the sun never penetrate to dispel the dank atmosphere, or cheer the hearth of the unhappy occupants, are expected to be able to keep their children from manifesting their vagrant propensities.

Why is it that the corners of the streets are crowded with boys? Why has "the street schoolmaster—the Devil"—so many pupils? Ask some boys in that noisy congregation at their nightly rendezvous to lead you to their homes. The houses are situated in courts or closed alleys—or in the streets, "most of the narrowest (in New York) are mere alleys, and many of these closed at the end." The internal ventilation is as bad as it can be. "The dwellings of the people inhabiting these parts are of the worst possible description; old, dilapidated, filthy and crowded with people to an extent scarcely to be believed. As many as twelve to fifteen have been known to occupy one room; sixty may be the entire number in one house." In Philadelphia: "In such a court, the houses are, of course, built against a dead wall, and unprovided with

any means for the access of air or light in the air; they are without privies or hydrants, and from the height of the surrounding walls, and the confined situation of the street on which the court has an outlet, it is often deprived of currents of air through it, and from the access of sunlight, except during a small portion of the day."

"At the upper end of such courts, a pump or a hydrant, to be used in common by the occupants, is placed, and near by a range of privies; which in warm weather affect the atmosphere with a sickening effluvia; while, in some instances, the privy is even placed in the cellar of each house, which is still worse.

"In two blocks, not far distant from the centre of business, and selected without reference to any particular pre-eminence in this respect, it was found that in one, *six compactly built alleys*, and five closed courts existed; and in the other, *four alleys* and *seven* courts."

Go to Lowell, the boast of America. See how the working man is accommodated there. See what *cupidity* has done towards fostering juvenile delinquency. "One week ago," says a writer in the *Lowell Courier*, of September, 1847, "I entered a house, in a central location, and found it occupied by one store, and twenty-five different families, embracing one hundred and twenty persons, more than half of whom were adults! In one of the rooms, which was inhabited by two families, I found one of the families to consist of a man, his wife, and eight children, (four of whom were over fifteen years of age,) and four adult boarders!"

"In Cincinnati," Dr. Harrison says, "as in all

cities of any magnitude, too many persons among the poor occupy the same building. Among the Germans, especially, eight or ten families are seen to occupy the same house—a family in each room.” The physician, treating of the sanitary construction of dwellings for the poor, will tell us that “the seeds of scrofula and consumption are sown” in courts so confined, in damp cellars and in pestilential localities. The body and mind are warped and destroyed together. I say, that in these foul abodes, teeming with vermin and foul air,—reeking with noisome diseases—oppressive with sickening effluvia—moral maladies are developed. “The instincts of childhood lead the young beyond the confines of his cheerless home.” Is it not plain,—the reason why boys congregate at the “corners?” They are driven there by sickening effluvia!

But suppose the children do not escape; suppose they remain to enjoy the comforts which such houses, in such courts, afford, what will be the mental effect of this vitiated air, and how great the contaminating influence of associating in one room, “a man, his wife, and eight children, (four of whom were over fifteen years of age,) and four adult boarders?”

Need I attempt to portray the contaminating influence of contact so unholy, of living so incestuous! Can our readers now appreciate one cause of juvenile depravity? If not, go and visit these hopeless dwellings. “The decencies of life can be with difficulty observed. Woman a drudge, and in dirt, loses her attractions. The young grow up without the modest reserve and delicacy of feeling in which purity finds so much of its defence. Coarseness of manners and

language, too sure a consequence of a mode of life which allows no seclusion, becomes the habit almost of childhood, and hardens the mind for vicious intercourse in future years."

"Perhaps," says one author, speaking of the effects of vitiated air, "there is nothing more true, and perhaps nothing less observed, in relation to this subject than this, namely, that the high excitement, occasionally manifesting itself in fierce language and ending in personal injury and homicide; involving consequences most disastrous to individuals, families and communities, is frequently more the effect of physical than of moral causes." "Vitiated air," says Dr. Griscom, "encourages intemperance in the use of intoxicating drinks." A poor man or woman, obliged to toil from morning till night to earn a precarious subsistence, in an ill-ventilated workshop or in one of these stagnant courts, feels depressed; their work is sufficient to fatigue; their food is not calculated, from its quality and mode of cooking, to support nature at its highest state of power; the home is uncomfortable in every aspect, and to procure a temporary relief from care and physical debility, the bottle is a common resort. Here are two brutalizing agents at work, bad air and bad whiskey. There is no hope of escape from falling into a state of depravity under these circumstances, surrounded by these corrupting influences. If the child stays in the house his health is ruined, and he witnesses scenes of brutality, and listens to horrid imprecations and fierce denunciations of family and neighbors, children and employers.

Vice is produced, directly, by impure air; but this

cause is nearly always connected in these courts, cellars and crowded houses, with filth of other kinds. Take a boy, or a man, from the most luxurious palace and most refined family; let him have all the benefits of good training and education; let him be obliged to toil in a close factory, then to retire to a dirty, offensive court, to sleep in a foul, close room with sixteen or twenty persons,—how long will his nature, even aided by his education, resist the demoralizing influences with which he is surrounded?

Will you expect the inhabitants of such *hells* to “hear sermons in stones and good in every thing?” No. Rest assured that, “whatever fills the memory with scenes of vice, or stimulates the imagination to conceptions of impurity, vulgarity, profanity or thoughtlessness, by the whole of its effect, renders us vicious.” “The inhabitants of low, squalid, ill-ventilated basements and cellars are often not only indisposed, but by incessantly breathing an impure atmosphere, are actually unable to labor for their due support. Add to this the mental debility and extinction of moral sentiments, inseparable from a cellar life, and we at once arrive at *one* of the efficient causes of poverty, of low ideas of comfort, and of dishonesty and prostitution.” All these abide together—poverty, intemperance, brutality and crime.

It is written, “my people perish for lack of knowledge,” but in the above description of the houses of the poor, I think I have offered one reason why, even with all our efforts to educate, we have crime, rife and rampant.

The vigor of domestic animals, as well as their



beauty and *docility*, is increased by attention to their food and habitations. Will not *men* be improved by the same kind of attentions? My answer will be found in the history of Ragged Schools, and in the records of the labors of Howard. Visit a lunatic asylum, and see there the effect which comfort, kindness and training produces on the ferocious madman. No prisoners were ever reclaimed in "Fleet Prisons," or in "hulks" or galleys; but in those establishments where justice is tempered with mercy, and due consideration is bestowed upon the health and physical comforts of the inmates. A writer boasts that the prison on Blackwell's Island is "a credit to the state of New York and to the country generally." With this sentiment I cannot agree, but will acknowledge the truth of his remark, that "it has long become an exploded idea that brutality and the utmost severity are alone the proper means of reclaiming the criminal." If brutality will not reclaim the madman or criminal, I am confident it will not have a good effect upon the morals or manners of little children.

"Young years are tender and easily wrought upon," said Tillotson, "apt to be moulded into any fashion; they are like moist and soft clay, which is pliable to any form; but soon grows hard, and then nothing is to be made of it." What will be gained by driving the boys from the engine houses and corners to their "sweet homes?"

"Sated with exhalations rank and fell."

Nature, demanding relaxation and fresh air, impels the boy to seek pleasure where he can find it. A



dozen collect together. They must have amusement. They cannot read; or if they can, they have nothing to read; or if they had, they have no place. Let the reader imagine himself, instead of being seated in a large parlor, in a soft and luxurious arm-chair, reading the latest magazine or popular tale, transported, even with his interesting book in hand, to a small, close apartment, in which are four or five adults and as many children, a pile of reeking clothes on the only table in the room, a red-hot stove, in which the bread for a large family is baking, and a "penny dip" striving to *illuminate* the room. How long will he sit still to enjoy his book? Will he not, in utter despair, rush off to the nearest dram-shop—to the neighboring rendezvous at the corner—or to the engine house?

The boys who "swarm in the streets to pilfer and plague the broad highway," are to a certain extent excusable, and to the utmost to be pitied. They have no place for amusement, no books, no sisters to play on the piano, or sing for them, no games to engage their attention, in a well lighted and comfortable apartment. The boy cannot mope—his nature resists that. His young heart beats gaily in spite of its manifold oppressions. His young muscles ask for relaxation. He desires to have some "*fun*," as well as the son of his more favored neighbor who has had a ride in a carriage, or a romp in a large hall, or who has been taken, by *Pa* or *Ma*, to hear some celebrated singer. He has no money with which to purchase innocent amusements. He cannot *relax* his system, after his hard day's toil, at the opera or concert; these sorts of *fun* are beyond his reach. He must do some-

thing; so he gets up a fight, or teazes the passers-by. One thing leads to another—he applies a torch to some building, and then—“runs with the engine.”

Are our readers still unable to perceive the causes of juvenile delinquency? If so, here is a picture of “life among the lowly,” equally true whether painted for London, Boston, New York or Philadelphia.

Stand before the entrance of that court. “Look! There’s not a soul down that court-yard but is either a drunkard, or beggar, or thief, or something worse. Write about that! Say how you saw the mouth o’ hell, and the twa pillars thereof at the entry—the paunbroker’s shop o’ one side, and the gin palace at the other—twa monstrous deevils, eating up men, women and bairns, body and soul. Are na they a mair damnable man-devouring idol than any red-hot statue of Moloch or wicker Gogmagog, wherein auld Britons burnt their prisoners? Look at the bare-footed, bare-backed hizzies, with their arms roun’ the men’s necks, and their mouths full of vitriol and beastly wards! Look at that Irishwoman pouring the gin down the babbies throat! Look at that raff o’ a boy gae ’n out o’ the pawnshop, where he’s been pledging the handkerchief he stole this morning, into the gin shop, to buy beer poisoned wi’ grains o’ paradise, and cocculus indicus, and saut, and a damnable, madenning thirst-breeding, lust-breeding drugs! Look at that girl that went wi’ a shawl to her back and cam out wi’ out ane! Drunkards frae the breast! Harlots frae the cradle! Damned before they ’re born.”

Who will meddle with these social evils? Who will step in between cupidity and its victim? The writer

fears there are too many who will answer to the description of such characters as Ralph Nickleby:—"There are some men, who, living with the one object of enriching themselves, no matter by what means, and being perfectly conscious of the baseness and rascality of the means which they will use every day towards this end, affect nevertheless—even to themselves—a high tone of moral rectitude, and shake their heads and sigh over the deep depravity of the world." But, we must interfere with such men, we must remove these social evils; we must prevent men from erecting death-breeding kennels. We must prevent your hard-hearted Nicklebys, who creep "through life by its dirtiest and narrowest ways, and who keep a regular debtor and creditor account with heaven," from gloating over the monuments to their cupidity—the jails and alms-houses.

"Where then, ah where, shall poverty reside,  
To 'scape the pressure of contiguous pride?"

No one, with ordinary common sense, will be so foolish as to expect to produce any great amount of moral reform in such alleys and courts as I have described, whilst this promiscuous intermingling of old and young, male and female, the most brutal and vile, depraved and filthy of creation, is permitted. We thus perceive a cause of juvenile depravity—a social or architectural cause. What benefit will be derived from talking to ignorant, stupid, drunken mothers and fathers about *early training*? The son inherits his father's propensities, his moral as well as his physical deformities; to the heritage is added—example. How

can these ignorant people train their children, in hovels and cellars and filthy holes, where consumption and scrofula preside, and the cheerful light of God's beautiful sun never penetrates? He will indeed be a benefactor who will teach these poor people how to set a "trap to catch a sunbeam."

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## SECTION III.

"A bloated mass of rank unwieldly woe;  
and ev'ry part unsound,  
Down, down they sink, and spread a ruin round."—GOLDSMITH.

There is an error in the community which acts, indirectly, in producing crime, in the young as well as old. The prevailing system of public "charities" seems to me to aid in fostering vice and perpetuating poverty. In the present state of society, the existence of "poor laws" appears to be absolutely necessary. I cannot, in this place, enter into a discussion of "poor laws" and "charities;" but I shall enter a protest against acting as if we believed "whatever is, is right." I believe it is not "right" that men should be either poor, drunkards or criminals. I believe the more we multiply "charities," the more we increase poverty. The associations for the relief of the poor, in our country, are fast rivalling the unwieldly, useless and expensive societies of European nations. The benevolence of the world seems to be misdirected. We should exert more of our "awakened kindliness" in searching out causes. We should cut off poverty by drying up the sources; in a word, prevent misery

instead of making vain attempts to relieve it. We attack symptoms and effects, which is a clumsy and costly mode of action. There are 491 charitable institutions in London, and their annual income amounts to not less than \$1,765,000.

“The number who have received the benefit of the public funds of the different States for the benefit of indigent persons, amounts to 134,792.” An enormous standing army! How wise are the people who are too jealous of their funds to allow themselves to be taxed to support an army, yet who are taxed annually \$2,954,806 to support paupers? “The total public expenditure for the poor in England and Ireland, in 1848, amounted to \$42,750,000! Within the past seventeen years, the Poor Law fund expended in England and Wales amounted to \$426,600,000.” Remember these figures do not cover the sums expended by societies or private individuals. The societies of London alone, expend more than a million and a half of dollars a year. In the Netherlands, “about one-fifth of the entire population” are supported by charitable institutions.

The American statesman boasts of the rapid increase of population and of the enormous territory of his nation. Should he not turn his attention to the unhappy state of affairs as to pauperism and crime in Europe, and suggest some remedy for the spreading malady, which, like the terrible cholera, is sweeping from east to west?

I speak of pauperism because it is a source of crime. Ignorance begets poverty, the latter, crime. You must remove pauperism, if you wish to prevent Juve-



nile Delinquency. I say we have paupers, on account of our inattention to the youth, and also to the ignorant adults of our land. "Look then, at the neglected, ignorant class in their childhood and youth," says Foster. "One of the most obvious circumstances is, that there is not formed in their minds any thing of the nature of an estimate of the life before them. The human being should, as early as possible, have fixed within him a notion of what he is in existence for. It ought to be among the chief of the things which he early becomes aware of, that the course of activity he is beginning, should have a leading principle of direction, some predominant aim, a general and comprehensive purpose, paramount to the divers particular objects he may pursue. It should be as much in his settled apprehension as the necessity of his having an employment in order to live, that there is something it imports him to be, which he will not become, merely by passing from one day into another, by eating, growing taller and stronger, seizing what share he can of noisy sport, and performing portions of work; and that not to be that which it imports him to be, will, of necessity, be to be worthless and miserable." This, then, should be the end and aim of our "awakened kindness;" we should endeavor to eradicate poverty from the land, not by dispensing alms, but by instilling into the people a "leading principle of direction;" not by promising to keep all the idle, drunken and miserable wretches who crowd our Alms-house palaces, but by teaching them how to live, by giving them forecast, by teaching them to help themselves—honest, independent self-reliance.



I set down poverty as a cause of youthful delinquency, for I am certain that the pauper who is unable to maintain himself, cannot, even with the aid of public or private charity, provide the necessary comforts for his family. And, added to this, one who has so little ability to manage his affairs as to oblige him to appeal for pecuniary relief, will not be able to train his children so as to prevent their falling into vicious habits. Ignorance has cast him into poverty, and we can hardly expect him to become a teacher!

We have settled down into the belief that there must be a class called *poor*, that we are commanded to relieve them, and therefore, in imitation of the class of men spoken of above, we start a debtor and creditor account with heaven, and give lazily and ostentatiously to this, that and the other "charity," imagining, or trying to persuade ourselves, that by so doing, we are performing our duty.

There should be no helpless class called *poor*, subsisting on the alms of their neighbors. The world is not benefited a whit by your rich man's means of alleviating misery. We do not want you to give us fifty or one hundred dollars a year, which you have wrung from the hands of miserable families, in the shape of rents for pest-houses. "Build us good houses," say the poor, "in healthy situations. Pay us adequate compensation for our work. Elevate us by education. Teach us economy." Place "decent houses within reach of the poor;" give a judicious education; remove all debasing and demoralizing influences, such as the grog-shop and pawn-broker's den—the "twa pillars of

o' hell"—and it will not be recorded in the *New York Herald*, as it was a few days ago, that between forty and fifty boys were arrested and sent to the House of Refuge ; having no parents, or being totally neglected.

In this connection it may be of service to suggest the establishment of loan societies ; which, instead of demanding the necessities of life as security, should lend money or tools, after a proper investigation of the cases, to such as may make application. By this means, persons who, by reason of temporary distress, are driven to the pawn-broker's shop, would be enabled to retain their scanty wardrobes or household utensils, and would be saved, in many instances, from crime. For, when article after article has been irretrievably pawned, the miserable victims are driven to commit theft, or to send out their children to steal. Do not wait till the sufferer becomes a pauper or a villain, before society claims him. Step in and prevent the fall ; timely assistance will preserve the integrity, and yet being made in the form of a *loan*, the individual who receives it will be stimulated to make exertions to repay the amount received, and honest, self-relying industry will prevent pauperism.

## SECTION IV.

\* \* \* "In ancient days  
There dwelt a sage called Discipline,  
His eye was meek and gentle, and a smile  
Played on his lips ; and in his speech was heard  
Paternal sweetness, dignity and love.  
The occupation dearest to his heart,  
Was to encourage goodness."—COWPER.

It is a lamentable fact, that all the vicious and depraved youths who infest our land, do not spring from the haunts which I have described above. Many children of "respectable" parents grow up to be troublesome and criminal young men. I have not asserted that all criminals were utterly ignorant of the elementary branches of education. A great proportion of those persons who are found in prison, possess either a very slender education, or none at all. But occasionally we meet with an instance, in which the child of a "respectable" parent, upon whom no expense has been spared, to give him a "good" or "finished" education : yet, in spite of the advantages of position and tuition, he lapses from the paths of rectitude, and is arraigned at the bar of a court, a disgraced criminal.

A new cause now appears to us, which demands the serious consideration of parents and guardians. This is the "*partial, narrow culture* which operates on but a part of the mind. In some instances the moral nature is addressed to the exclusion or neglect of the intellectual ; but much more frequently the intellectual powers are fostered, to the grievous neglect of the spiritual and moral." This error so prevalent

among "respectable" parents will produce, as its legitimate effect, boys who are apparently educated, who are "ripe scholars," but bright and melancholy instances of depravity. "The child is dealt with, not only as though these two classes of powers, (the moral and intellectual,) were separate and independent of each other, (which is a great mistake,) but as if one class could be safely roused and enlisted in action, while the other remains dormant." *Archbishop Tillotson* charges us to use "such ways of education as are prudently fitted to the particular disposition of children, (and) are like wind and tide together, which will make the work go on amain." The following words of *Bishop Potter*, whose language is quoted above, should be impressed upon the memory, and deeply engraved in the heart of every parent. "Talent and knowledge are rarely blessings either to the possessor or to the world, unless they are placed under the control of the higher sentiments and principles of our nature. Better that men should remain in ignorance, than that they should eat the fruit of the tree of knowledge, only to be made more subtle and powerful adversaries of God and humanity."

The first point to which I wish to draw the attention of my reader, is the absence of wholesome, domestic government; not a harsh, unmeaning restraint of every motion of limb and impulse of the heart, but a wise system of laws. The *child* must be brought under the subjection of household laws, if you desire the *man* to submit to the restraint of the laws of the land. The fundamental error in domestic education, which commences in the cradle, is carelessness in ex-

acting *obedience* to the laws of the house; a total neglect in many cases to train up a child in habits of obedience. I would insist upon strict, unqualified *military obedience*. Without this, all your teaching will be of no avail.

If parents expect to teach a child "its duties to God and man, and produce in its mind a permanent conviction of its moral responsibility," they must commence early and teach it, so that it will understand that obedience to the laws of God and man is the only means of performing its duty. It will be hard for the grown man to obey, to be submissive, if the child has been trained in habits of disobedience and rebellion to all restraint. Think you the horse will mind the *bit*, if the colt has not felt it in his mouth?

The child must be taught to obey, but the parent should adopt proper, just and useful rules before he exacts obedience. Set the example of obedience. The power of example is strong, for good as well as for evil. What parent would willingly subject his child to the influence of the bad example of low and vicious men or children? Are you patterns of meekness and forbearance?

Parents do not attempt to nip in the bud "the first appearance of pride, obstinacy, malice, envy, vanity, cruelty, revenge, anger, lying, and their kindred vices; and by a steadfast and unwearied assiduity, strive to extirpate them before they have gained firmness by age, or vigor by indulgence." These traits of character, as a general rule, are fostered and educated, instead of being eradicated or repressed. *Pride*,—how soon the foolish parent begins to develop this, in



order that the child may lead a miserable, galled life. When it grows old, *and joins the church*, it is expected it will subdue this passion. *Obstinacy*,—how few pursue any system which will break down what leads to so many evils. *Malice*,—how many develop this emotion, and encourage a spirit which will bring the unhappy possessor to a murderer's grave? *Envy*,—it is fostered, and every effort of the silly parent (may we not say, of the *wicked* parent,) is put forth to bring it into bold relief: one brother is *taught* to be envious of another, one sister of another sister. *Vanity*,—children are brought up to feel unhappy, unless they are painted butterflies, vain of their dress—of their curls—of their eyes—of their dancing. To gratify vanity, criminal acts will be committed. The vain young man will rob his employer in order that his desire to bedeck himself with jewels or fine clothes, or to drive a “fast horse,” may be gratified. *Cruelty*,—example and precept countenance it. The teacher is cruel, the parent is cruel, the neighbors are cruel: the child imitates the cruelty of its elders, till, when it grows up, cruelty is its second nature. The cruel boy may end life as a homicide! *Revenge* and *anger*,—the latter is exhibited on various occasions by parents and teachers, when administering punishment; and both *revenge* themselves upon their children and pupils, and upon their neighbors. The children imitate the example and cultivate a habit of revenging all fancied or real injuries. *Lying*,—the disobedient boy will be a liar, and most parents, even those who *profess* to be religious and know that “lying lips are an abomination to the Lord,” teach children to be



*liars*. We train up children to believe that “honesty is the best policy.” You may lie and disobey if you can do so with impunity—you are not to obey and speak the truth, because these things are well-pleasing to the Lord—you are to be obedient, truthful and honest—as long as it will *pay*! Is this the foundation of a Christian education?

You tell a child to speak the truth because it “will be better for it:” that is, if it breaks a window and confesses, it will escape punishment. I have seen as great a liar as ever lived, break the window through carelessness and run in to the parent to confess—not for the love of truth nor because he was sorry, but for fear of a flogging. Honesty *was* the best policy, but the moment *dishonesty* becomes the *best*, for the time being, a child or man, trained in this way, will act dishonestly.\*

Children are taught to be liars and deceivers before they can speak plainly. Parents commence, at the very earliest period, to govern their children by using deception. They abandon all efforts to rule by developing the good qualities, and “work along” in confusion and discord, gaining a temporary advantage by

\* The inculcation of the maxim that “honesty is the best policy,” does not necessarily exclude due reference to higher principles of action. The declaration of Holy Scripture, that “godliness hath promise of the life that *now is*,” takes nothing from the force of the other branch of the declaration—“and of that which *is to come*.” The divine teacher sanctions this view when He says, “There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, but he shall receive an hundred-fold *now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and *in the world to come* eternal life.” Mark x. 29, 30.—PUB.

resorting to deception, or driving with rude, boisterous and oppressive manners.

Those who live in crowded alleys, from ignorance and want of opportunity and from being separated whilst engaged at their work, cannot pursue, if they would, a steady course of wholesome parental discipline. As you ascend the scale, there are many excuses given for neglecting duty—too much business is the father's excuse; or in the interim of labor he must go to a lodge, or, mayhap, to some public meeting, or possibly to a house of worship, consequently he delegates all his care to teachers and to the mother. The mother is too *kind-hearted* (?) to introduce a proper system of government; too lazy, too ignorant, or too busily engaged in domestic cares to attend to the training of her infants; or she is a prominent member of some benevolent, women's-rights, daughters-of-temperance, or missionary society, in fact a *fac simile* of her prototype, Mrs. Jellaby. Of course she cannot neglect these important duties to allow a small portion of her *charity* to remain at home.

Young people are great imitators, and are too apt to copy rudeness and wickedness rather than meekness and piety. The first lessons in rebellion and the earliest development of *selfishness* take place in the nursery. Parents are slaves to their children, because they do not understand that "the duties of a parent are established by God, and God requires us not to neglect or violate them." If you believe this, and feel that you were placed over a child to exercise a wholesome restraint upon its natural propensity to evil, do

your duty, and teach your child subordination—in tender months as a habit, in after years as a duty.

TRUTH should be painted over the door-way of every house, or probably, like the ancient *cave canem*, laid in the threshold, that it may become a ruling principle. Above all, avoid teaching a child that there is more sin and shame attached to *perjury*, than to lying without swearing falsely. A foolish parent tells a child it must speak the truth, and the very next moment lies to it, either by word or deed. Parents suppose that “they have the privilege of using contrivance and ingenious deceptions,” and “that pupils, by moral delusions and the theatric effect of circumstances treacherously arranged, are to be duped, surprised, and cheated into virtue.”

See that foolish, doting mother deceiving her child! She wishes it to take a dose of medicine because it is sick, and to accomplish her purpose she commences a round of lying and deception. She pretends to taste the draught, and smacks her lips with apparent relish. She says it is good, sweet, pleasant to the taste. The child reluctantly takes it in its mouth, and, finding itself deceived, indignantly rejects it. The fond mother and the doting father had better leave the doctor in his office, and let death lay its iron grasp on their idol, than *deceive* it into health. You may save the physical, but you are ruining the moral nature. You may rest assured that the curse of the Lord, uttered by the mouth of Nathan, shall be fulfilled against you, as it was against David of old, “Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house.”

No man can gain any influence over the insane who deceives them; neither can any benefit arise from the most ingenious contrivances to *trick* them into submission. Their confidence must be gained. They must feel that what you command is to be beneficial, then you can produce a salutary change in them. So it is with children. You must never use deception on any occasion, for any purpose. Let *truth* be the very essence of your intercourse.

I have not space to enter upon a dissertation on all the errors and faulty modes of education; but let me earnestly entreat parents to bear in mind that if they teach their children to be *obedient* and to speak the *truth*, there will be little necessity for fine-spun essays on domestic training. Let parents who possess "worldly gear," devote more time to their children, study their characters and set them examples of Christian meekness and forbearance. Let them curb their tempers, or their boys, following their example, will, in some ebullition of passion, raise their hands against a brother and slay him. Let them imitate *Wilberforce*, "living in the midst of his children, studying the Scriptures daily with some of them, walking and reading with them all, and bringing them into the habits he desired by kind, not violent means."

I must be allowed to say a few words upon the subject of "women's rights;" about which we hear so much at the present day. Let me suggest that she has a *sphere* and an *influence*, and that upon her piety, morality and intelligence, to a great extent depend the future usefulness and state of being of our boys and girls. It is not by laws, granting to woman a right

to own property independently of her husband, that she will be raised to an influential *sphere*. If men are "brutal oppressors," we must look back to the nursery—we must inquire what sort of female influence was thrown around their early being.

"Our most important are our earliest years;  
The mind impressible and soft, with ease  
Imbibes and copies what she hears and sees;  
And through life's labyrinth holds fast the clue  
Which education gives her, false or true."

When we speak of *woman* we are too apt to apply the term as the French do "all the world." We are too apt to forget that there are wives and mothers in those courts and alleys which you never enter. And we lose sight of the influence which those wives and mothers have upon the character of the nation. Who is to plant the first seeds of piety and virtue in the bosoms of the children of the land?—*Woman*. I think, then, that the education of females, in all ranks, is not calculated to fit them for occupying the position of a wife and mother.

Instead of young ladies in the *upper classes* being educated, as suggested by Mrs. Malaprop, sent "to a boarding-school at nine years old, in order to learn a little ingenuity and artifice—a supercilious notion in accounts"—they should be fitted to occupy their sphere in such a manner as to shed abroad, beyond their own parlor or nursery, a holy light, which would benefit their own class, and, by force of example, all below them.

The whole life of a man depends upon his early



training. The mother—woman—is the source of all the good or bad actions which he will perform. Elevate the females of the land,—for whether they live in a palace or a hovel, they are destined to perform the same duties. The occupant of the hovel has no routine of parties to attend or balls to “give;” but, as with the lady, she is wife and mother, and whether in hovel or palace, she needs the same good education. Upon the mothers depends the stability of our government. If the mothers of our beloved country train up moral and religious sons, we need not fear that our ship of state will be wrecked. We need not dread the effects of an incendiary speech, nor need we idolize a “defender.” The permanence of our institutions does not depend upon the talents of senators or the courage of the army or navy. It depends upon the virtue, morality and religion of “*the people*.” “The spectacle of a nation powerful and enlightened,” said Webster, “but without Christian faith, has been presented, almost within our own day, as a warning beacon for the nations.” The government of that country is as “unstable as water.”

Wives and mothers should take part in the deliberations of the people. But it should be a quiet, dignified, womanly part. It should be by their influence in training senators and statesmen and virtuous sons, upon whose votes depend the course of our country.

The influence of the females of a country is hardly to be calculated; it is almost beyond conception. Elevate woman. Let the wife be a pious, orderly, neat, tidy, sensible woman, and these qualities will make her a good mother, will infuse an influence into



a son, which no scenes of vice, no debaucheries, can efface. Whenever you find the son of a good mother, who, by evil associations has been led astray, in the haunts of intemperance, in the den of licentiousness or in the saloon of the gambler, there will generally be a little spark, which needs but woman's good influence to fan into a flame of virtue. Correct the errors in regard to the education of females—train them to be *wives* and *mothers*, and they will possess their *rights*, move in their proper *sphere*, and exert an all-powerful *influence*. “The husbands of good women are known in the gates, when they sit among the elders of the land.”

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#### SECTION V.

“Needful instruction ; not alone in arts  
Which to his humble duties appertain,  
But in the love of right and wrong, the rule  
Of human kindness, in the peaceful ways  
Of honesty and holiness severe.”

I am led, at this period, to allude to another cause of depravity and vice acting upon the youth of our land. Most of my readers are aware that hundreds of boys, from fifteen to twenty-one years of age, are “learning trades” in our large cities. The writer is confident that much of the crime and depravity which infest our land, is traceable to the present system of apprenticing. Some years ago the custom prevailed of placing boys at an early age in the family of the employer, who then became responsible for all his

acts, and consequently exerted a certain degree of control over them; obliging them to keep "early hours," and subjecting them to some little domestic restraint. Under these circumstances there was a slight supervision of the habits and morals of a lad. Owing to the changes which have taken place in the business arrangements of the community, (for instance, the introduction of steam into manufactories and machine shops,) men of wealth now engage in mechanical pursuits. Of course persons who "fare sumptuously every day," and live in "style," will not be troubled with a number of youths living in their fine houses. Lads are brought from the country to be apprenticed to a machinist. He employs twenty or thirty boys. He expects them to be at work in the morning when the bell rings, and to labor diligently until the usual time for suspending operations in the evening. In the interim, he pays no attention to them. He does not know or care how they spend their evenings. The master mechanic, under our present system, absolves himself from all responsibility as to the morals or habits of his boys. If the boys do their work, it matters little to him where they board, or how they spend their evenings or their Sundays. This is an unfortunate state of affairs.

I know that noble-hearted men have established night schools, and apprentices' libraries, and reading-rooms; but these will not supersede the necessity for parental authority and domestic superintendence. The present mode of apprenticing is a prolific source of evil. It cannot be otherwise. Nature placed children under the restraint of parents. In the eye of the

law they are infants until they have reached twenty-one years of age. Practically, a boy from the country, sent into the city at fourteen years of age, to learn a trade, becomes his own master fourteen hours out of every twenty-four during the week, (working days,) and through the whole period from the cessation of labor on Saturday afternoon, till the resumption of it on Monday morning. During all this time he is under no restraint, no discipline. There is nothing to control his evil propensities. It will follow, as a natural consequence, that the boy will resort to the rendezvous of some rowdy gang, or to the engine-house.

Employers should establish boarding-houses, to be under their own supervision and subject to such rules as would prevent boys from becoming midnight prowlers. Let the wife of the mechanic, I mean of the *employer*, the gentleman machinist, devote some of her energy to the superintendence of her husband's boys. Save your ostentatious alms exacted from you by law, or drawn from you by vanity. Save some of the money wasted on expensive and cumbersome machinery for reforming the world, and give a little kind sympathy to the *soul* of the apprentice boy, whose sturdy arm, Midas-like, converts all it touches into gold—gold for you to squander—gold to increase your comforts—gold to swell your pride and pomp and vanity. Every blow he strikes, every machine he completes, adds to your husband's wealth, and removes you and your sympathies just so much farther from him.

Ask Mrs. —, the wife of —, the celebrated engine builder, to *think* of apprentice boys! Visionary

scheme, to ask her to see that their souls and bodies are properly cared for! Mrs. —— is a pious woman. She attends church. She gives alms freely to every sort of charity; but she could not stoop to inspect the boarding-houses of apprentice boys. This would be beneath her!

Discuss the morality of slavery. Shake the foundations of society till the whole superstructure totters. Groan over the poor negro. Utter piteous lamentations over his social and physical condition. Fear that he does not read the Bible,—and forget the white boy in your own service! Let him grow up in vicious habits, and become a curse to himself and all about him. If you pray, “lead us not into temptation,” how careful should you be to avoid leading others into that from which you ask deliverance! Unless you take care of the apprentice boys, Juvenile Delinquency will increase.

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## SECTION VI.

“Righteousness exalteth a nation; but sin is a reproach to any people.”

Thus far I have endeavored to draw the reader's attention to the intellectual and physical means of removing the causes of vice. Let us turn our attention, now, to the moral and religious element in our plan of regeneration and purification. The following verses seem so appropriate, that I cannot refrain from introducing them:—

“Who bids for the little children—  
Body and soul and brain;  
Who bids for the little children—  
Young and without a stain?  
‘Will no one bid,’ said England,  
‘For their souls so pure and white,  
And fit for all good or evil,  
The world on their page may write?’

‘We bid,’ said Pest and Famine,  
‘We bid for life and limb;  
Fever and pain and squalor  
Their bright young eyes shall dim.  
When children grow too many,  
We’ll nurse them as our own,  
And hide them in secret places  
Where none may hear their moan.’

‘I bid,’ said Beggary, howling,  
‘I’ll buy them one and all;  
I’ll teach them a thousand lessons—  
To lie, to skulk, to crawl;  
They shall sleep in my lair like maggots,  
They shall rot in the fair sunshine;  
And if they serve my purpose,  
I hope they’ll answer thine.’

‘And I’ll bid higher and higher,’  
Said Crime, with wolfish grin,  
‘For I love to lead the children  
Through the pleasant paths of sin;  
They shall swarm in the streets to pilfer,  
They shall plague the broad highway,  
’Till they grow too old for pity,  
And ripe for the law to slay.

‘Prison and hulk and gallows  
Are many in the land;  
’T were folly not to use them,  
So proudly as they stand.  
Give me the little children,  
I’ll take them as they’re born,  
And I’ll feed their evil passions  
With misery and scorn.

‘Give *me* the little children,  
 Ye good, ye rich, ye wise,  
 And let the busy world spin round  
 While ye shut your idle eyes;  
 And your judges shall have work,  
 And your lawyers wag the tongue;  
 And the gaolers and policemen  
 Shall be fathers to the young.’

‘Oh, shame!’ said true religion,  
 ‘Oh, shame, that this should be!  
 I’ll take the little children,  
 I’ll take them all to me,  
 I’ll raise them up with kindness,  
 From the mire in which they’re trod;  
 I’ll teach them words of blessing,  
 I’ll lead them up to God.’

\* \* \* \* \*

But all refused to listen;  
 Quoth they: ‘We bide our time;’  
 And the bidders seized the children—  
 Beggary, filth and crime:  
 And the prisons teemed with victims,  
 And the gallows rooked on high;  
 And the thick abomination  
 Spread reeking to the sky.”

The reader will recollect that I stated that a large proportion of the convicts in a prison had never read the Bible or attended divine service. There is a great lack of religious instruction, and *true religion* may well cry shame! when sectarianism is rampant and religion dormant. Philanthropy provides jails, alms-houses and dispensaries, and growls if asked to contribute towards the support of common schools, Sunday-schools or churches.

Suppose every man and woman in the community could read and write, and every child went to a good



school, still there would be something wanting to repress crime. "Man," said Daniel Webster, "is not only an intellectual, but he is also a religious being; and his religious feelings and habits require cultivation. Let the religious element in man's nature be neglected; let him be influenced by no higher motive than low, self-interest, and subjected to no stronger restraint than the limits of civil authority, and he becomes the creature of selfish passions or blind fanaticism. The cultivation of the religious sentiment represses licentiousness, incites to general benevolence and the practical acknowledgment of the brotherhood of men, inspires respect for law and order, and gives strength to the whole social fabric; at the same time it conducts the human soul upwards to the author of its being."

We may be very confident that the child who cannot read and write, is also deficient in religious education. Defect in one, betokens lack of the other. The "respectable" parent who has not trained up a child to speak the truth and to obey, has, as a matter of course, certainly neglected the child's religious education. While I believe there can be no substitute for a good domestic religious training, I would suggest, as one mode of repressing crimes, that we establish more Sunday-schools and churches. Let the former be carried on upon the old-fashioned plan, in which the children of the poor received intellectual training, preparatory and additional to moral and religious culture. Let us have *adult* Sunday-schools, as forerunners of the Bible Society. Thousands of men, women and children cannot read. Is it not a mere pretence that

they are benefited by the gift of a Bible? As well present this precious boon to a blind man! If the ignorance of parents is a cause of depravity, both in themselves and their children, and if a lack of knowledge of reading and writing accompanies and is the cause of the absence of religious instruction, must we not attend to the parents? What will become of the children of all the emigrants who reach our shores, unless we educate the parents? Will not these people continue to send forth the boys who fill our Houses of Refuge and commit depredations in the streets?

What Chalmers said of Sunday-schools in Scotland, may be repeated as equally applicable to Philadelphia. "I do rejoice," said he, "particularly in the multiplication of those humble and oft despised seminaries. I think I am certain they are well suited to the present needs and circumstances of our population, that they may be made to open a way through a mass that would otherwise be impenetrable, and to circulate a right and a healthy influence through all the untravelled obscurities which abound in it—that an unction of blessedness may emanate abroad upon every neighborhood in which they are situated—that they occupy a high point of command over the moral destinies of our cities, for the susceptibilities of childhood and of youth are what they have to deal with. It is a tender and a flexible plant to which they aim at giving direction. It is conscience, at the most impressible stage of its history, which they attempt to touch, and on which they labor to engrave the lessons of conduct and of principle."

Religion should be taught. Its truths can be inculcated in Sunday-schools and churches. The youths of our cities cannot receive religious instruction in the holes and corners of unwholesome courts, from profane and filthy parents: not even in well-furnished apartments from careless, fashionable, money-seeking parents. We need these humble institutions to infuse divine truth,—the light of the gospel,—into the hearts of youth; to root out depravity and prevent crime.

Some one may say that Sunday-schools have not met with the success which was anticipated by the zealous persons who first founded them. “The deficiency must be traced to the unfaithfulness or unbelief of those who have administered them.” The celebrated Adam Smith, speaking of these institutions, said, “No plan has been devised since the days of the Apostles, which has promised to effect such a general change of manners, with equal ease and simplicity.” Christianity has been preached for 1800 years, and the number of its votaries is about 270,000,000. Mohammed lived but a short time, yet in eighty years after his death, the Islam faith had spread over all the countries between the Indus and the Atlantic, and from the Indian ocean to the steppes of Central Asia. Must we measure the benefits of Christianity or its truth, by the rapidity of its spread or the magnitude of its apparent effects? Shall we abandon the preaching of the Gospel? If a common school education tends to decrease crime, the addition of Sunday-school instruction to this will materially assist in the suppression of vice. Lancaster has stated, that among many thousands of Sunday-

school children, who had come under his observation, he never knew one who had been tried for any crime.\* If there is any use in *preaching* to the flinty, hardened man, there is more in *teaching* the tender, flexible child. The children who are arraigned in our police courts, or committed to our Houses of Refuge, have either had bad training or none at all. How can you remedy this? Place guardians over them, who will teach and train them. Let the child of the poor man who is kept at work, day in and day out, have a comfortable school to which he can repair on Sunday, and receive an intellectual, moral and religious education. I know some rigid Puritan may object to this, and may be shocked at the idea, but I commend to him the perusal of the New Testament, and particularly Luke vi. 6, 7, 8, 9, 10. “Then said Jesus unto them, I will ask you one thing; Is it lawful to do good on the Sabbath-day, or to do evil? to save life, or to destroy it?”

\* [However true this remark may have been when made, it would not be true now. Many persons are found in the rank of convicts who have been, at some period of their lives, connected with a Sunday-school. But it would not be hazardous to say now, that the instances are very rare in which a boy or girl, who has enjoyed the advantages of a good Sunday-school for successive years, or even months, is found in the company of convicts. We have known but few, if any, instances in which a faithful Sunday-school teacher's hopes, in this respect, were disappointed, or his labors abortive.]—PUB.

## SECTION VII.

“How then shall they call on him, in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?”—ROMANS X. 14.

None but a fool will doubt that “religion represses licentiousness.” It is, therefore, necessary to spread the heavenly influence of divine truth as rapidly and as widely as possible: for depraved parents have depraved sons and daughters, and thus we see a cause of juvenile delinquency. We must operate upon the parent as well as upon the child.

We need more churches, churches in which well-paid talented men preach the gospel. It must be manifest, to the most superficial observer, that the places of worship, especially in our large cities, are far from being sufficient for the necessities of the community. The place in which men learn their duty,—their *whole* duty,—is in church, out of the Bible, and from the mouths of faithful ministers. We should multiply the inducements and increase the facilities for attendance upon church. Let the pulpit be a constantly working, persuasive engine, infusing the truths of the Gospel into every heart in the land. Let the derelict parents who do not know, or do not care about their duty, hear what it is from the pulpit. By diffusing religion throughout the length and breadth of the land, we shall elevate the people, we shall benefit both rich and poor, vice and crime must, necessarily, decrease. Preach in the house, preach on the corner, preach every where!



Chalmers said, "he had found that out of 11,120 souls, there were not more than 3500 who had seats, or were in the habit of worshipping in any church. In many districts, two-thirds of the adult population had wholly cast off the very form and profession of Christianity." Is not this the case in Philadelphia and New York? I believe it is. In Liverpool there are 156 places of worship; 58 belonging to the Church of England, 86 to Dissenters, and 12 to Papists. There is seat-room in the Protestant churches for 117,733; the average attendance is 63,279; the unoccupied seats amount to 54,454. In the Papal churches there are seats for 15,310; and the average attendance is 38,612.\* The zeal in the latter case outstrips the means. The population of Liverpool is 384,000. To contain all the inhabitants, each church should have seats for 2461 and a fraction persons. We know that the average capacity of the churches in the United States is only 384. Say that in Liverpool the capacity is 500, these churches would seat 78,000, not quite one-fourth of the population; say they would contain one-half. I presume two-thirds of the inhabitants of a city might attend worship once a day. At least one-half might do so, and make due allowance

\* The usages of this church allow several sets of worshippers to succeed each other, so that many different congregations are found in the same church during the same Sabbath. Persons familiar with the peculiarities of the different churches and their modes of worship, will readily see how disproportions in attendance may occur, without furnishing any certain criterion of the religious state of a community. At the same time we fully endorse the doctrine of the essay, that a regular attendance on the stated ministrations of the gospel is an invaluable preservative from individual and social depravity, and an inestimable aid and incentive to a religious and virtuous life.—PUB.



for the sick and infirm, and also for infants and nurses. About one-third of the people of Liverpool attend church, or 101,891 out of 384,000. Thus, as Chalmers said, nearly two-thirds of the citizens have entirely divested themselves of the influence of the gospel.

In the United States there are 36,011 churches, with aggregate accommodations for 13,849,896, or an average of 384. From this account "the halls and school-houses" used in thinly-settled parts of the country, are excluded. This calculation is based upon returns from the whole country. The proportion of seats to population, in large cities, taken separately from the rural districts, will show, as in Liverpool, a great lack of church accommodations.

How will the two-thirds of the people, who have entirely divested themselves of the influence of the gospel, train their children? But, we may set it down, that, at least, one-half of those who go to church, do so as a mere matter of form, for fashion's sake, or because they fear public opinion. I am very confident this half, or even two-thirds of the whole, will not bring up their children in the "nurture and admonition of the Lord." It seems very evident, that with such great neglect of duty towards God, there will be a corresponding negligence in the performance of their duties as parents and citizens. I find that the proportion of communicants to the population of the whole country, counting all denominations, is about one-fifth. Only one-fifth of the people of a country—a people renowned for boasting of their refinement and intelligence,—acknowledge themselves disciples of Christ, by making a public profession of religion!

“But, inasmuch as every creature is the creature of God, He has made the duties which they owe to each other, a part of their duty to Him.” The figures I have quoted above, prove that men do not perform their duty towards God, for they neglect the attendance upon his sanctuary. This accounts to us for the neglect on the part of the rich and powerful, to attend to the education, moral, intellectual and physical, of their neighbors. It also accounts for the want of attention to the domestic comforts of the poor.

The opinions and habits of the people might be moulded, and a wonderful change in morals and domestic training be produced, if our ministers would pay some attention to these points, and offer good advice from the pulpit. Discourses on home education would be beneficial; and as the study of moral philosophy is so much neglected in our schools and seminaries, it might be well to introduce them oftener in the public teaching of the Sabbath.

The true Christian will be a reformer,—not a *leveler*, but one anxious to improve and elevate his fellow-creatures.

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#### SECTION VIII.

“O grief, beyond all other griefs, when fate  
First leaves the young heart lone and desolate.”

\* \* \* \*

“And thus untaught in youth, my heart to tame,  
My springs of life were poison'd.”

From what has been said in the preceding pages, it is evident that the principal causes of Juvenile Delin-

quency are, ignorance on the part of parents and children; the construction of the houses of the poor; poverty, (increased by poor laws and charities;) a lack of training or domestic discipline; the system of apprenticing now in vogue; and a lack of religious instruction. We now address ourselves to the consideration of another cause, namely, *early orphanage*. It has been stated, that of the inmates of our Houses of Refuge, a large proportion have lost one or both parents. Can we wonder that these unfortunate children should become delinquents? How can it be otherwise?

Forty or fifty boys are arrested in New York city at one time, nearly all of them orphans, or abandoned by their parents. Their fate is inevitable, unless a proper system of public orphan asylums are established. I would not waste money on jails and almshouses. I would provide preventive schools, public institutions, orphan homes and homes for poor children; those whose parents live in squalor, poverty, filth and crime. I would not wait till the child grows large enough to commit some overt act, to be actually a delinquent. I would snatch him as a "brand from the burning." I would rescue him from the yearning gulf of poverty, drunkenness and crime, into which he is about to fall. I would place him in an orphan's home, to be an inmate of which, should not be a disgrace. I would make these schools, to a certain extent, self-supporting; for, if a boy can earn a living out of a public institution, he can maintain himself within one.

I do not quarrel with the philanthropy, which tem-

pers justice with mercy—which erects palaces for paupers and criminals—which attends to the warming and ventilating of the cells of the unfortunate and fallen; but I would admire and commend still more the common sense of a community, which would begin at the right end of life, and would erect manual labor schools, for orphans and destitute children, taking charge of the plastic material while it can yet be moulded and fashioned into a form, useful to itself and society. The \$2,954,806 expended upon paupers, would pay 9849 teachers a salary of \$300 a year; each of these instructing 30 children, would give us an aggregate of 295,470 pupils. A large proportion of them could earn nearly enough to pay for their own board.

A “generous public” prefers to allow crime to “bid for the souls and brains,” in order that both parents and children may be supported in alms-houses or jails. I would seize upon every child whose parents are not in a situation to maintain and educate it properly, or whose parent or parents are drunkards. The law obliges a parent to maintain his children. “The municipal laws of all well-regulated States have taken care to enforce this duty,” says Blackstone; and the same learned author, speaking of the duty of parents to their children, mentions, “that of giving them an *education* suitable to their station in life: a duty pointed out by reason, and of far the greatest importance of any. For, as Puffendorf very well observes, it is not easy to imagine or allow, that a parent has conferred any considerable benefit upon his child by bringing him into the world, if he afterwards entirely neglects his culture and education, and suffers him to grow up like

a mere beast, to lead a life useless to others and shameful to himself. Yet the municipal laws of most countries seem to be defective in this point, by not constraining the parent to bestow a proper education upon his children." Now, if the law is defective in not obliging parents to educate their children properly, it is more so, in not providing means for the education and maintenance of those unfortunate little ones who have lost their natural guardians.

In the report of Frederick Hill, Inspector of Prisons in England, for the year 1845, it is stated, that the neglect of children is a great cause of crime. Out of 70 boys and girls under 18 years of age, in the Glasgow prison, 50 had lost one or both of their parents.

A majority of the female prisoners who have come under the care of the matron of the prison above-named, are illegitimate, and many of the others have lost one or other of their parents—sometimes both,—while they were very young. In many instances they had been exposed to the unkind usage of a stepmother or father. Here we have two prominent causes, both producing the same result. In both cases a want of proper training is the cause of crime.

Mr. Smith, Governor of the Edinburgh prison, in a letter on the subject of Industrial Schools, written in 1845, says that, out of 740 children under 14 years of age, who had been committed, 245 were under 10 years of age; most of them had been neglected, or treated unkindly; some had no parents; others were the children of widows, who were obliged to go out to work, and thus neglect their children.

In connection with the suggestion to establish a



system of Industrial Schools, so that a means of earning a livelihood may be open to all children, the reader would do well to remember, that few persons who have been taught some of those trades which require knowledge and training, are found in prisons. Skilled artizans and well-trained husbandmen are seldom seen in the dock of a court-house. "A really good carpenter, shoemaker or blacksmith, is seldom found in prison." I might multiply authorities, and fill pages with statistics, to show that a want of proper, early training is the cause of nearly all the crime that is committed. The chaplains and inspectors of nearly every prison in which juvenile delinquents are confined, will testify that a large proportion of the inmates have lost their parents, or are outcasts, because their ignorant, poor, degraded, drunken parent or parents neglect to provide them with employment, education, or, indeed, the necessaries of life. Go to Glasgow, Dumfries, Pesth, Aberdeen, Manchester, or turn to our own country and you will find the same cause in operation. **NEGLECT**—this word comprehends the whole difficulty. Men or boys who are surrounded with comforts and are provided with means of gaining a livelihood, are not apt to become criminals. This being the case, it is the duty of society to see that every child is properly educated; to inspect the lanes and alleys and hovels of our cities and towns; and where a child is found under evil influences, either from loss of parents, or from the vicious habits of one or both of them, to remove that child, and to place it in an Industrial School, where it can learn to be a worthy citizen and skilled artizan.



After this essay was completed, many documents have fallen into my hands which contain information on the subject under discussion. The experience of the superintendents and head teachers of at least a dozen Reform Schools, is such, as to demonstrate conclusively all I have advanced with regard to parental neglect and orphanage, as fruitful sources of delinquency. The necessity for an enlarged system of national Industrial Schools, which shall hold the same relation to the State that the common schools now hold, seems to be imperative. The State must assume the office of parent; it must step in wherever, by reason of the above-named circumstances, a child is in danger of falling into vicious habits.

In most instances, children fall into vicious habits, or, at least, they are led to commit crimes, because they have no means of gaining an honest livelihood. It has been ascertained that the majority of criminals belong to a class of society who are unskilled laborers. In prisons for men, it has been found that if the prisoners are taught trades and are paid for their work, and given opportunities for self-elevation, they are seldom returned to prison. This being the case, if we teach the child how to earn a decent, honorable livelihood, we will prevent poverty, and, as a consequence, crime.

A large proportion of the children who have been brought under the influence of Reform Schools, in this country and in Europe, are found to live honestly after they are sent out into the world. Of 50 young persons to whom the Governor of the prison at Glasgow lent some money and tools, 48 paid back the

whole that had been lent them. Out of 500 boys and girls who had been trained in an Industrial School, (some of them the children of malefactors,) scarcely an instance of criminal conduct had been noticed, and pauperism was unknown. It seems hardly necessary for me to enlarge upon this point. It is self-evident, that if the son of a man who provides him with a good education, and with a trade or profession, is not likely to become a pauper, or criminal; and if, on the other hand, the unfortunate child who has lost his parents, been born out of wedlock, or has drunken, ignorant, idle, vicious parents, is sure to become a criminal, some active means should be taken to place the latter class in the same favorable situation as the former. But one course is open to the community, and that is, to adopt the victim of circumstances beyond its control, teach it how to live honestly and honorably, and Juvenile Delinquency will be banished from the land.

The right of the community to interfere in behalf of children, to protect them from brutal treatment, will not be disputed; but the proposition to oblige parents, or if there be none, to appoint proper officers, to educate the poor at public expense, may probably meet with some opposition. In England, where the personal liberty of the subject is carefully protected, under the statute for apprenticing children, they have been taken out of the hands of their parents, if poor, "and are placed out by the public in such manner as may render their abilities in their several stations of the greatest advantage to the commonwealth." There seems to be but one step from those who cannot to those who will not.

Bolingbroke pronounced this sentiment of Plato, "divine:" "We may endeavor to persuade our fellow-citizens; but it is not law to force them even to that which is best for them." The foundation of civil government, however, depends upon the right to *force* men. We force men to build roads, bridges and dikes; we *force* them to pay judges, juries and gaolers. We force them, notwithstanding their conscientious scruples, to pay for the support of a military establishment. We will not allow them to endanger their neighbor's health or property. The community support, in public boarding-houses, drunkards, criminals and prostitutes. Will this system continue to be upheld, or shall we establish an *American system*, more important to the future welfare of this land than tariffs for revenue or protection? Lay a protective tariff in favor of virtue, and a prohibitory one on vice. The idleness, drunkenness and crime in the land, taxes the manufacturer, farmer and gentleman, ten times more heavily than the difference in price between protected and unprotected goods. The productive industry of the country is crippled by *American pauperism*,\* it has more to contend against at home than abroad.

A remedy must be applied. We must set in operation a wholesome system of schools in addition to the noble common school system now in operation. Every friend of liberty, every true reformer, every one who has the good of his country at heart, must be in favor of a method which will prostrate vice, put

\* It is doubtful, to say the least, whether the burden of pauperism would be sensibly felt, if our native population alone contributed to it.—PUBS.

down rowdyism, and prevent anarchy and misrule. Who govern us when they grow up? Who make our nominations and control our elections?—the rowdies. Let us while the boy is young curb him, that we may not suffer from his acts when he comes to man's estate.

I would call that boy or girl an orphan—*de jure*, if not *de facto*—who had lost one parent or whose parents had deserted it, or were negligent of their duties. I would seize him and rear him, or her, in our *public manual labor schools*. I would have guardians of public education. I would compel parents to educate their children; and in cases in which, from poverty, vice, drunkenness and neglect, one or all, children were not properly educated and trained to work, I would remove the children from the parents' custody. Shall I wait till the boy has been trained in vice? Shall I wait till he becomes a drunkard, thief, or worse? Shall I wait till the last spark of virtue has departed from the heart of the young female? till the *woman* is dead and the *fend* only liveth? Or, shall I provide means for preventing vice? Will public sympathy only step in—because it must do so in self-defence—when virtue and morality have departed, and vice and crime reign triumphant?

I repeat the question,

“Who bids for the little children?”

I ask the American people whether they intend to sit still and see this fair land gradually overrun by those giant evils that trample out the heart of Europe? Will they supinely wait till, like the Netherlands, one-

fifth of the population are paupers? Has not Europe green fields and splendid palaces? Shall America rival her in these, and in her huts and filthy dens, and jails and alms-houses?

If a rich man dies the law appoints a guardian for his children. Certainly. It ought to do so. They have property, they must be educated, they must be placed in a proper sphere—in proportion to their money—they must be fondled and nursed and watched. It would be a pity if a young man with such "*bright prospects*" should become vicious; *the world* would wring its hands and sigh, and maudlin sympathy would drop a tear. But, shall not the poor orphan have a guardian appointed for him? You say we have "guardians of the poor"—questionable, very. These only take charge when there is no other remedy; these take the poor child to a place where he will run from bad to worse.

The alms-house and the jail are foul blots on the face of nature, marring the beauty of God's world, covering in their unsightly magnificence the view of the church and school-house. Lay their corner stones silently. Build them in some secret place, and blush to own that, in free America, we boast of our prisons! If you do not remedy the evils I have pointed out, and take charge of the little children, and inspect them in their homes, your houses of correction, alms-houses and jails will swell and increase, and will stand in massive, sombre magnificence, monuments to the folly of mankind.

Seize, then, upon the little children. Devote your time and energies to the young, for, "just as the twig



is bent the tree's inclined." Let the *respectable* parent learn his or her duty and train up the child in habits of obedience and piety. Let the community train up properly, all such as, from the force of circumstances, will otherwise necessarily fall into vicious and criminal ways, and Juvenile Delinquency will soon cease to engage our attention.

A few of the great numbers who receive what is commonly called an education, do fall into vicious habits. I have explained that the religious element in the training of these has been utterly, or to a great extent, neglected by their parents. In a former section it has been stated that almost all of the criminals in the Auburn prison had received no religious instruction, many of them because they had been deprived of a home in early life. Thus, 308 out of 732, had been deprived of a home before 16 years of age; 517 had never been instructed in any trade or calling; 468 had received no religious or moral instruction, and 512 had never read the Bible. Now it is very evident that the only means which we can put in requisition to suppress vice, is to rescue these unfortunate children, whenever and wherever they may be found, and teach them to read, that they may read the Bible, and learn to be good citizens. We must also teach them trades, that they may possess the means of earning an honest livelihood.

In the foregoing pages I have been obliged to pass over a large surface, stopping only to point out landmarks, leaving it to the reader to investigate the various positions which I have so briefly discussed. It seems to me to be impossible to draw public attention



to any *one* paramount cause of Juvenile Delinquency. There are, as I have attempted to display in the preceding lines, a combination of circumstances and a variety of causes, which produce crime.

I have not adverted to that terrible curse, drunkenness, except in an indirect manner. In fact there were so many points to write about, that no single topic could receive a due share of attention. Of course I believe *Rum* to be the source of much evil. It makes orphans—these become criminals. The inebriate's child will grow up in ignorance, poverty and filth. Rum enfeebles the limbs, vitiates the blood, perverts the heart and obscures the intellect. The child of the drunkard must necessarily become an early inmate of a prison. If drunkenness is a cause, we must "put an end to the havoc, and interfere while it is yet time to stop the destruction." "If LIQUORS *are so delicious* that the people are tempted to their own destruction, let us at least, secure them from their fatal draught, by bursting the vials that contain them."

It is stated that *Rum*, or in the euphonious phraseology of the day, alcoholic beverage, has, during the last ten years, "burned \$5,000,000 worth of property; destroyed 300,000 lives; sent 150,000 persons to our State prisons, and 100,000 children to the poor houses; caused 1500 murders, 2000 suicides, and has bequeathed to our country 1,000,000 orphan children."

Mr. Sheriff Watson, one of the founders of Industrial Schools in England, remarks in a letter, "If we could restrict the use of intoxicating liquor out of prison, as you have done it within, a juvenile delinquent

would now seldom be seen within its walls; but no ordinary man's wages can stand the drain of the spirit-shop, and the demands of his children for food and education; and it too often happens that the whiskey-seller has the preference, and Juvenile Delinquency, as it is absurdly called, still disgraces our country."

THE END.

